THE UNIVERSITY OF ALBERTA

A TEACHING RESOURCE UNIT ON THE ROLE OF THE INDIAN IN CANADIAN HISTORY FOR THE GRADE TEN ALBERTA SOCIAL STUDIES PROGRAM

by

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research, for acceptance, a thesis entitled A TEACHING RESOURCE UNIT ON THE ROLE OF THE INDIAN IN CANADIAN HISTORY FOR THE GRADE TEN ALBERTA SOCIAL STUDIES PROGRAM submitted by FRANCES E. DUPERRON in partial fulfilment of the requirements for the degree of Master of EDUCATION.

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ABSTRACT

The major problem examined in this study was that of the historical interpretation of the role of the Indian in Canadian history and the implications of this interpretation for the Alberta Social Studies Program. A survey of Canadian history books was conducted to determine the place of the Indian in Canadian history and to determine why the Indian had that place. Studies which have examined bias in Canadian textbooks were considered in relation to the social studies program, the Indian and Indian-White relations. Contemporary Indian organizations and Indian spokesmen were discussed.

A significant part of the study was devoted to the development and formative evaluation of a Canadian Native Studies teaching resource unit. Primary sources dating from the 1600's to the present day were selected as a basis for a four-week unit for the grade ten social studies. Divisions of Canadian history which were deemed appropriate to the history of the Western Indian were determined. These divisions formed the underlying structure of the unit.

The Native Studies unit consisted of the instrumental content, learning activities, objectives and intended outcome of the learning experience. The major objectives of the unit were formulated and classified following a pilot survey of attitudes. Precise attainable goals were

selected for each lesson. The content and learning experiences were chosen to accomplish these objectives. Basic content was selected from the historical and contemporary documents which most affected the Western Indians. This material was supplemented by data secured from the Glenbow Institute and from correspondence and interviews with concerned individuals in the fields of education and curriculum development.

The unit was field tested in schools in northern and east-central Alberta. Evaluation was formative. Although the attitudinal measures are inconclusive and the scope of the study was limited, analysis of the data suggested the need for Native Studies curriculum development.

Research indicated that there is a wealth of material which could be used to develop relevant curricula. The study recommends inclusion of scholarly up-to-date information on the history and status of Indian groups in Canada in curricula. The concepts of race and stereotype must be considered. The nature of Indian cultures must be explored and their complexity and diversity must be documented. Cultural diffusion, cultural change and the problems of cultural retention must be taken into account. Contemporary Indian cultures must be examined in the context of society as a whole.

The Curriculum Branch of the Department of Education must provide guidelines for the evaluation of materials for use in Native Studies programs in Alberta schools.

Materials must be formatively evaluated. Extensive field testing which is followed by modification and revision must be the rule. Only in this way will curricula be developed to meet the objectives of the social studies and the objectives of intercultural education in Alberta's pluralistic society.

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Chapter I

THE PROBLEM

THE CANADIAN INDIAN: RECOGNITION IN CANADA

During the past decade minority groups throughout North America struggled to achieve equal rights and respect for their cultures. A crucial issue has been the desire to acquire the material benefits of modern society. In Canada this struggle has now reached the Indian population. The Indians also demand a fairer share of the opportunities of life while preserving their own culture.

More and more people from all levels of society are becoming concerned with, and involved in, the Indian struggle for autonomy. Various kinds of action are being taken toward this end. In 1970, Pierre Trudeau spoke to the Indian Association of Alberta and the National Indian Brotherhood. He said that while it is impossible to erase centuries of misunderstanding in a short time, it is essential that there be "a positive recognition of the unique contribution of Indian culture to Canadian life" (Trudeau, 1970, p. 4).

The government "White Paper" of 1969 acted as a catalyst for unified action by Native organizations across Canada. It was followed by Alberta's Citizen Plus (Alberta Indian Chiefs, 1970) and The Unjust Society (Cardinal, 1969). Policy papers and briefs were presented to the

government highlighting the Indian concerns. The National Indian Brotherhood submitted their brief Indian Control Of Education to the Federal government in 1972. This was accepted in its entirety by the Indian Affairs Department.

Meanwhile, the concern of educators for the Indian was apparent in the formation of intercultural and cross-cultural curriculum committees. These committees are attempting to develop curricula for and about Native peoples which will be included in the school programs in Alberta.

Individual Native people are bringing their world-view to the attention of educators. One of these individuals is Emma LaRoque. Her personal commentary on education illustrates the struggle it is to achieve recognition and respect in the pluralistic society. Defeathering The Indian relates her story of the struggle of Native people in their interrelationship with the dominant society (LaRoque, 1975).

Thus in Canada, a growing concern for the Indian is leading to the recognition of Indian rights. Attempts are also being made to create understanding between Indians and the rest of the population. Gradually, due to the continuing efforts of many white and Indian people, white society is realizing the necessity for greater recognition of the Indian both as a person and as an equal member of contemporary society.

Government Recognition

Canadian governments, both federal and provincial, are recognizing this need. Jean Chretien as Minister of Indian Affairs stated that there would be no discrimination in Canada. He clarified governmental policy when he declared that:

> The goal of non-discriminatory society can only be achieved if many ideas change. Change must not be confined to the Indian people, other Canadians must change their attitude too.
>
> (Chretien, 1969)

The Indian Affairs Department further reported to the House of Commons and Senate that:

> ...non-Indians must be prepared to accept, understand, appreciate and respect the background, culture, language and arts of the Indian people. The importance of mutual understanding and cooperation must be stressed.
>
> (Canada, Joint Committee...on Indian Affairs, May 30, 1961, p. 611)

Federal government policy on Indian Affairs maintains that equality presupposes "full and equal participation in the cultural, social, economic and political life of Canada" by all groups. Thus Canadians must not only recognize, but give full credit to the Indian contribution to Canada. In this context the provincial governments must play important roles.

In Alberta, governmental policy reinforces this senitment. Harry Strom stated that within the:

> Canadian way of life are variations ... made by ethnic groups.... These variations are meaningful and important.... (The) government is concerned that they not only be preserved and developed but that they be understood.
>
> (Government of Alberta, 1971)

Provincial Departments of Education are also becoming involved in Indian curricula. Bibliographies of material for and about Natives have been recently published. Directors of Curriculum are encouraging development of curriculum materials. The universities are offering intercultural and cross-cultural educational courses. Research is being conducted to further greater understanding and appreciation of Canadian Native cultures.

Indian Recognition

Native organizations throughout Canada are also aware of the need for Indian education. The National Indian Brotherhood and the Native Council of Canada are actively involved. The necessity of understanding between the cultures has been stressed by provincial organizations, such as the Indian Association of Alberta. Harold Cardinal, president of the Association, emphasizes this. He feels there is a need for knowledge of the Indian in the white community and a need for knowledge of the white population in the Indian community. "Much of the misunderstanding between white and Indian races in Canada arises because of basic ignorance about the differences between them." (Cardinal, 1969, pp. 75-94) Indian-Eskimo Association president Walter Currie has pointed out the importance of mutual understanding. His experience in education led him to observe that:

> Indian people need to be made aware of the non-Indians because...Indian people do not understand white people, just as white people do not understand Indians. There is a difference in culture and this must be made clear, it must be explained, and it must be understood.
> (Canada Parl., 1967, p. 968)

This point was further elaborated by the Indian Association of Alberta education consultant, Linklater. He maintained that "it is not only the Indians who have to change, it is for everyone to change...change is never one-directional; it is multi-directional" (Canada Parl., 1967).

In addition to the official actions, individual Natives are trying to further understanding between Indians and white people. Recent Canadian publications include essays by Canadian Indians (Waubageshig, ed., 1970), a resource book by Indians and Métis (Sealey & Kirkness, eds., 1970), a handbook for Native Studies (LaRoque, 1975), and a bibliography for Native Studies Programs (Haythorne, Layton, LaRoque, eds., 1975). As Basil Johnson points out, people must listen to the voice of the Indian if intercultural understanding is to occur.

> Gradually, we hear the voice of the Indian, somewhat uncertain, somewhat angry, but assuredly growing stronger and more confident and more insistent....He is no longer quiet.
> (Johnson in Sealey & Kirkness, 1973, p. 123)

Action Toward Recognition

In the 1960's a growing consciousness of the Canadian Indian gave them new hope. The dominant white population began to listen to their spokesmen. Research reports like What Culture? What Heritage? (Hodgetts, 1968), Living and Learning (Hall-Dennis, 1968), and in-depth textbook studies such as Teaching Prejudice (McDiarmid & Pratt, 1970), were indications of this new awareness. Together with actions taken by various provincial governments, these reports suggested a means of achieving mutual understanding.

Hodgetts (1968) reported on the condition of public education in Canada. His research teams found Canadian schools paying little, if any, attention to the multi-cultural nature of society. Teachers and students lacked an awareness of the complexities and challenges inherent in this unique feature of Canadian society. Hodgetts claims that most students are not developing a sense of Canadian identity. In a country with "strong regional tendencies its multi-ethnic compositions and other diversities" must be emphasized. The failure to utilize to the fullest potential "literary, artistic, and other cultural areas where so much could be done to foster mutual understanding" is to ignore the power of education (Hodgetts, 1968, pp. 80-90). Hodgetts points out that a culturally rich, diversified program in the multi-ethnic society would help to eliminate indifference, prejudice

and misunderstanding in Canada. It might also further understanding, tolerance and awareness for each ethnic group.

The Hall-Dennis Report (1968) on education stressed the need for new approaches to education in the multi-cultural classrooms. For equality to be a fact, Indian people must be able to "identify themselves as a respectable and valid cultural entity" (1968, pp. 9-45). The authors pose a relevant question: how can a more effective awareness of the Indian, his culture and his contribution to our society be developed in the learning materials used in schools?

Changes in the approach to Native Studies and to the recognition of the question of multi-cultural education have not yet been implemented. However, by the early 1970's, some changes were evident. The government "White Paper" aroused the Indian people throughout Canada. The Unjust Society (Cardinal, 1969) and Citizens Plus (Indian Chiefs of Alberta, June, 1970) publicized the Indian position. The position paper Indian Control of Education (National Indian Brotherhood, 1972) led to autonomy of education by Indian bands.

In Alberta, Department of Education policy noted the importance of the school as an institution where the Indian child could develop cultural pride and self-respect. The policy also emphasized the importance of enabling the white child to "grow in his awareness and understanding of

his native brother". It is assumed that understanding will grow when "similarities and differences between cultures are known and appreciated" (Alberta Bibliog. 1970, p. 1).

The Curriculum Branch of the Alberta Department of Education has actively encouraged research and projects toward this end. The "Native Curriculum Resource Project" prepared a handbook for Native Studies (LaRoque, 1975) and a Bibliography For Native Studies Programs (Province of Alberta, Natives, 1975). The view of education from the Native perspective is felt to be important.

Other provinces have shown concern with this issue. Saskatchewan Department of Education spokesmen noted that:

> ...it is important for all Canadians to understand some of the cultural aspects of the "Indian facts". Significant efforts are being made to correct the Indian image in history books. For this task to be successful it must be recognized Indian culture has many facets.
> (Province of Saskatchewan, Bibliography, 1970, p. 52)

The development of curriculum units of work is one way the schools can "assist people in becoming aware of, and sensitive to, the history, culture, expectations, and problems of present-day Canadians of Indian ancestry" (Sealey & Kirkness, 1973, p. xii).

The same position is supported by Gooderham who maintains that "curricula across the country must recognize the Indian point of view" (cited in Waller, 1965, pp. 95-103). This could be achieved by the inclusion of authentic Indian reports in the social studies to

portray the Indian "world-view".

The Hawthorn-Tremblay report on the Indians of Canada also noted a lack of Indian in-put in the curricula of Canadian schools.

> ...In most systems there is no material related to the Indian cultures. We strongly suggest that provincial curricula allow some flexibility in various subjects to permit the inclusion of ethnic materials....Social Studies, Art and Literature classes would lend themselves easily to such inclusions.
>
> (Hawthorne, ed., 1967, p. 154)

The need to promote understanding is thus apparent. To facilitate this, emphasis on curriculum materials for Native Studies programs must be a primary concern of social studies educators. It is evident that the paucity of Indian cultural material in curricula is of concern to all Departments of Education. Steps are being taken to correct the lack of such material. However there appears to be a need for more resources for the classroom teacher. In addition to this need, a survey of current proposals and future possibilities for the social studies would be valuable.

THE PROBLEM

The major problem examined in this study is that of the historical interpretation of the role of the Indian in Canadian history and the implications of this interpretation for the Alberta social studies program. The study was undertaken first to focus upon the need in the secondary school social studies program for awareness and appreciation of the contribution of the Indian to Canadian history and, secondly, to secure information and materials to develop a model resource unit for the grade ten Canadian Studies based upon these ideas. The following questions were examined.

1. What is the place of the Indian in Canadian history as seen by the writers of the history of Canada? How has this position evolved?
2. What is the effect of the conventional historical interpretation on Indian-White relations? Has it had an adverse effect on Indian and White students?
3. Has the Alberta social studies program reflected and advanced negative aspects of the role of the Indian in Canadian history?
4. What should be the focus of the Alberta secondary school social studies program concerning the Indian role in Canadian history?

Chapter 2

THE PROBLEM IN HISTORICAL PERSPECTIVE

INTRODUCTION

A survey of major Canadian histories was conducted to determine the place of the Indian in Canadian history and to determine why the Indian has that place. The survey revealed a substantial quantity of the literature was concerned with the specific aspects of the problem as set out in this study. This literature falls into four categories, each discussed in a separate section of this chapter. The first section deals with the interpretation of the role of the Indian in history. The second section examines the question of the false and misleading image of the Indian as interpreted by the authors of history and social studies texts. It also examines the effect of this interpretation on Indian-White relations. The third section examines some views of contemporary Indian authors regarding the effects of the historical interpretation upon attitudes and understandings. The fourth section concerns the effect of this interpretation on the social studies program and points to new directions for the future. Thus, the need for the study is established.

THE HISTORICAL BACKGROUND

History is a meaningful record of man's achievement. It is an integrated account in which persons and events are examined and interpreted in relation to a particular time and place; it is not a mere chronological list of events. History may be defined as "an integrated narrative or description of past events and facts, written in the spirit of critical inquiry, to find out the whole truth and report it". The historian's task then becomes primarily one of interpreting data rather than producing an encyclopedic catalogue of events (Mouly, 1963). He attempts to discover the truth to link the past to the present to the future. Data must be considered in relation to one another and synthesized into generalizations and conclusions which place their overall significance in focus.

The historian proceeds by interpreting evidence, but the nature of historical evidence is such that it is never complete. The historian needs to keep in mind the caution advanced by Gottschalk:

> ...only a part of what was observed in the past was remembered by those who observed it; only a part of what was remembered was recorded; only a part of what was recorded has survived; only a part of what has survived has come to the historian's attention; only a part of what has come to their attention is credible; only a part of what is credible has been grasped; and only a part of what has been grasped can be expounded or narrated by the historian.
>
> (Gottschalk, 1945, p. 6)

This has been compounded in Canadian history. The observing, recording, and interpreting of data has been carried out by the white element of society. Written history by the Canadian Indian is non-existent. Canadian historiography is the observed and interpreted record of the achievements of the white man of European heritage. The writings of the historian are coloured by his attitudes, beliefs, values and culture. He has interpreted the Indian role in the light of these biases. Often he has neglected to record the Indian role. This lack was noted in the Watson Report of 1971:

> ...there should be substantially more history of the Indian contributions to the economy, science, medicine, agriculture, and exploration of Canada. (Canada. Proceedings and Evidence, June 22, 1971)

Historians have denied that there is a history of Canadian Indians. The complex social structure of tribal societies has not been fully acknowledged nor has the viable contemporary culture been recognized. The story of Canada has been that of the white man: his conquests and explorations, his settlement patterns and his exploitation of resources, his policies and his dreams. The Indian is relegated to an inferior position and is seen as a problem. The historian does not seek the Indian interpretation or contribution to history. The Indian role in the future has not been defined.

History in printed form is one of the oldest ways of transmitting and preserving a cultural heritage. Since Canadian history books are written under the influences of

such biases and neglect of the Indian people, the Indian child does not yet have such a heritage in literary form. There is no indigenous record of his history to give him pride in his heritage. To determine why there is no such record, a survey of major Canadian histories was conducted.

In the survey of the literature, an attempt has been made to include primary sources, general, regional and specialized histories with publication dates ranging from the 18th century to the present day. The findings are discussed in relation to the early period of Canadian history including the era of discovery and exploration, the French regime and the fur trade. Later interpretations of this period are considered in relation to subsequent events. The image of the Indian as it is presented through Canadian historiography is considered. The Indian's role as a participant in Canadian history is also analyzed. Key historians are discussed in relation to their interpretation. Socio-economic, political and educational implications of the role of the Indian are evident. The criterion for selection is that a source is a primary one or an interpretation of primary sources by leading historians. The contemporary Indian view of history is presented wherever possible, as well.

The Early Period

Early primary sources are The Jesuit Relations and Allied Documents, 1610-1791 (Thwaites, ed., 1896-1901), narratives and memoirs (Quaife, ed., 1962), fur traders reports (Adams, ed., 1961), and correspondence (Bumstead, ed., 1969). Such documents were written for specific purposes and for a European audience. They indicate the viewpoint, values, beliefs and culture of the writer in his time. They have been widely used as sources ever since. As such they provide valuable material on the Indian but only if wisely used. Care must be taken to analyze these documents in the context of their time; concepts and terms have changed since then in both meaning and connotation. There are indications that a negative image of the Indian is perpetuated through indiscriminate use of such documents.

When the French came to the continent of North America, they found a land inhabited by diverse Indian tribes. This posed a problem that Frenchmen hoped to overcome by domination of the native and integration of him into their economic, political and cultural mould. Conscious of their own civilization, the French determined to elevate the culture of the native to the level of their civilization and, in particular, to convert him to Christianity. Thus Henry VI issued a mandate to evangelize and assimilate the Indian into French colonial life

(Bumstead, 1969, p. 1). This task was assigned to the missionaries.

The Jesuit Relations were written by Jesuit missionaries who were devoted to Christian ideals and practices and whose mission in life was to convert the Indian to Christianity. Jesuits recognized positive aspects of the Indian culture, but they were willing to sacrifice their lives to change the Indian way of life so that it would conform to French ideals. The Jesuit Relations imply that the Indian had an inferior culture, inferior mental ability, and a lower spiritual status. This attitude has been perpetuated as historians have relied on these same documents as a primary source.

The first Europeans wrote about their impressions of the Indian in relation to their own aspirations -- political, economic, and religious. The possibility of extending French influence to the New World and the hopes of commercial exploitation, combined with the evangelical zeal of the missionary, allowed the newcomers to judge the Indian by their own world-view. From the idea of the "noble savage", the impression changed to one of "blood-thirsty, filthy, and depraved barbarians" (Bumstead, 1969, p. 2).

Early travel narratives and explorers' descriptions provide the second most common source for facts about the Indians. Among these are the works of Cartier, Champlain, Lescarbot and Radisson. Cartier's disappointment at not

finding the North West Passage is reflected in his assessment of the Indian. From the other narratives we learn that the Indian was often an obstacle to the white man's ambitions. The reader is given the impression of a superior white culture versus an inferior culture.

Accounts by early fur-traders illustrate clearly their vested interest in the fur trade above all other considerations. They tend to describe and evaluate the various tribes in terms of fur production and cooperation (Saum, 1965). An objective description of the native culture and the native character is rarely given in these reports. Many of these sources are inaccurate and reflect the writer's prejudices. Though the reports were written with an eye to the fur trade, this biased view of the Indian is evident throughout Canadian history. Careful and selective use of these documents is therefore necessary if educators are to present an unbiased view of the Indian.

The terms used to describe the Indian in the early literature have become a part of the historical image. "Savage" (Thwaites, 1896-1901), "barbaric" and other derogatory terms may be traced through the literature to the present day (Bourinot, 1897; Bryce, 1887; Casselman, 1902; Creighton, 1962; Eccles, 1964). Such concepts as the "noble savage", "brutality", and "inferiority" are attributed to <u>all</u> Indians (Brebner, 1960; Parkman, 1878). A double-standard for judging European actions and the actions of the Indian emerges in the literature. Warfare,

torture, duplicity, superstition, morals and greed are reported in this context. Bumstead ponders the question of why so much of the literature on the Indian since colonial times has stressed the quality of barbarism:

> There are those who point out that European warfare and judicial proceedings at the time were no less ghastly and that the French officials and missionaries did not prevent the torture of captives by Indian allies and converts.
> (Bumstead, 1969, Vol. I, p. 8)

There is evidence that the authorities not only allowed torture of prisoners, but they condoned it (Parkman, 1892, p. 69; Lower, 1958, p. 51). Eccles describes the public torture of three Iroquois prisoners in Montreal in 1689 (Eccles, 1964, pp. 165-166). However historians do not refer to the Jesuit priests and Governor Frontenac as "barbaric" or "savage". The European role is placed in historical context. The Indian role is not (Bourinot, 1897; Bryce, 1887; Creighton, 1962).

Histories of Canada are considered to begin the day the white man stepped ashore on the continent of North America. No attempt has been made to write earlier Indian history. Disagreement on when the history of Canada began is evident. This is made clear in the books reviewed in this study. The dates chosen by historians range from 1000 to 1867.

These histories tend to portray the hero of European descent rather than to describe events in their proper perspective. Champlain is seen as the "Father of New

France", the "most outstanding figure on the threshold of our national history" (Lanctot, 1963). He emerges as the man who made settlement in Canada possible. The Indian appears as an obstacle to this aim. The treatment accorded him is unsympathetic. The Jesuit martyrs whose deaths "constitute one of the great epics of Christendom" place the Iroquois in an unjustifiable position (Brebner, 1970). Dollard is cited as having saved Canada (Bourinot, 1897; Careless, 1965). The habitants triumphed over the Indian (Lower, 1957). Jesuit missionaries were employed to assimilate the Indians into the "higher" French culture (Thwaites, 1896-1901, Vol. XIV, pp. 204). Such interpretations colour the image of the Indian and help to perpetuate a negative image.

On the other hand, credit is given the Indian for the many skills and achievements which were adopted by the white man. The Indian taught early explorers how to cure scurvy, how to live in the wilderness, how to hunt and trap, how to travel and how to survive. Indian warfare is recognized as being an admirable type of guerilla warfare for the forest environment (Glazebrook, 1950, p. 7). The importance of Indian guides and canoemen is implicit in the writings. Indian corn and pemmican are credited with making the trek of the voyageurs to and from the North West possible. However, some historians portray these contributions in such a way as to make the Indian culture seem primitive when contrasted with European technology.

The discriminatory reader realizes that the Indian was well adapted to his environment and was able to survive without the European influence (Brebner, 1970; Bryce, 1887; Parkman, 1878).

Later Interpretations

The first histories of Canada recognize the place of the Indian in Canadian history. Bryce (1887), Tracy (1908), and Garneau (1913) included sections on the Indian and his role. Later works by Jenness (1932), Innis (1956), and Stanley (1960, 1968), indicate that the Indian had a role to play in Canadian life. Jenness' The Indians of Canada is a widely used source. The Fur Trade in Canada by Innis deals with the Indian in connection with the fur trade. Stanley's Birth of Western Canada is more sympathetic to the Indian.

McInnis (1947) and Glazebrook (1950) give some description of Indian society but are mainly concerned with the development of white civilization and the exploitation of the land. Many historians see the Indian as peripheral to the study of Canada: Creighton (1962), W.L. Morton (1963), and Careless (1965) are examples. Careless covers the Pontiac war in the following discussion of migration to Quebec:

> The Proclamation of 1763 invited migration to Quebec at the same time it closed the western lands beyond the Appalachians to settlement. The door to the West had been shut because, at the end of the Seven Years War, the western Indians

> had risen under the chieftan Pontiac to drive the white men back over the mountains. Closing the Appalachian frontier would give time for pacifying the Indians and for making treaties regarding their lands.
>
> (Careless, 1965, p. 99)

In presenting the "major facts of Canada's history and the main forces that have shaped it", Careless cites geography, the United States, the British and French influence, and the French-English question. He sees the emergence of Canada as a great achievement. In his 437-page history, he discusses the Indians only briefly (pp. 17-23). As in many other histories, the Indians are given a minor role, much like a geographical obstacle to movement to the West which is soon overcome.

Conflicting or opposite estimates of Indian participation also occur. McInnis (1947) claims that Iroquois life was nearly "totally devoid of effective political organization" (1947, pp. 12-13). Brebner (1970) reported that organization was "impressive".

Many authors have documented the friendliness and hospitality shown to the white man (Bryce, 1887; Parkman, 1893; Stanley, 1960). But they have also emphasized the brutality of the Indian. Parkman, in his The Conspiracy of Pontiac and the Indian War After the Conquest of Canada, (Boston, 1898), conjured up an image of the Indian treachery and savagery; "all savages...are prone to treachery and deceit". The Ottawa chief, Pontiac, is portrayed as a typical savage who was, by racial heritage, naturally

treacherous because: "treacherous...to his savage mind seemed fair and honorable". Parkman described Pontiac as "a thorough savage capable of the blackest treachery... the Satan of this forest Paradise...his complexion was darker than was usual with his race". By using terms such as these, Parkman gave a stereotyped characterization of Pontiac to his readers.

However, he also put forth the "noble savage" concept in his description of the great Indian leader: "his muscular frame was cast in the mould of remarkable symmetry and vigor". He "roused in his warlike listeners their native thirst for blood and vengeance" and "addressed himself to their superstition". Parkman relates anecdotes that "will evince that noble and generous thought was no stranger to the savage hero of this dark, forest tragedy". Pontiac emerges as a noble, generous male who was capable of treachery and conspiracy in his dealings with the white man. Indian torture and violence are also dwelt on in these books. White violence is justified as a rational response to Indian outrages. Thus, a barbaric bloodthirsty image of the Indian emerges.

Yet Parkman's works are valuable as sources on the Indian. An accurate account of Indian culture and the drama of Indian-White relations are well-researched. The fault in the writing is that while the role of the white man is pictured as a just one, that of the Indian is

portrayed as conspiracy and plotting. Thus the truth is sometimes obscured as the writer tries to increase the interest of his readers.

The narratives of New France covered the role of the Indian in more detail than do later works. However objective reports on the Indian are given by Stanley (1968) and Eccles (1969), where Indian life and Indian contributions to the course of Canadian history are described. Parkman (1878, 1892) also contains much descriptive material.

The Indian is given more consideration in accounts of the fur trade. Rich's Hudson Bay Company, 1670-1870 (1960) gives recognition to the Indian as a partner, but only portrays his role as it relates to the fur trade. The Fur Trade in Canada (1956) by Innis contains more information about native life. Major primary sources of this period in the West are the works of Alexander Henry, the elder, (1809), the Journal of John West (1824), and Alexander Ross' description of life in the Red River colony. Others include Harmon's Journal, Mackenzie's books (1903), and the Journals, correspondence, and records of Thompson, Fraser and many others. These works are mainly autobiographical in nature. Published for a white audience, some of these like Alexander Mackenzie's works, are a form of propaganda. They were written either to satisfy curiosity about the great North West or for specific personal purposes. Others are Company Reports and focus on the affairs of the company.

A uniquely valuable reference of the period is David Thompson's Travels In Western North America 1784-1812 (1971). The book covers an epoch of western Canada and the Indians who lived there. Thompson, explorer and map-maker, relates six decades of experiences in the North West. He travelled over 80,000 miles by foot, canoe and horse-back, taking astronomical observations, keeping survey records, and noting daily in his journals the natural and social phenomena. He lived successfully with the Indian tribes he encountered. Thompson's understanding and empathy with the Indians is evident in his writing:

> The Manito of the geese, ducks, &c. has given his orders, they collect, and form flocks of, from 40 to 60, or more; and seem to have leaders. The Manito of the acquatic fowl has now given his orders for their departure to milder climates, his prescience sees the setting in of winter, and the freezing of the ponds. The leaders of the flock have now a deep note. The order is given, and flock after flock, in innumerable numbers rise.

Thompson portrays Indian beliefs and customs by use of description or anecdote. His long experience with the Indian occurred before they had significant contact with the white men. He developed a comparative method of studying their customs and beliefs which was based on the many tribes he knew. He distinguished the tribes carefully, never refering to diverse peoples as "Indians". With his Indian wife, he shared the lives of the Indians, spoke their languages and recorded their history as it happened. Travels is both detailed and immediate. It is filled with real people and it catches events and people

in unforgetable prose. This is well illustrated by the tale of an old Indian about the smallpox epidemic:

> ...this dreadful disease broke out in our camp, and spread from one tent to another as if the Bad Spirit carried it. We had not belief that one Man could give it to another, any more than a wounded Man could give his wound to another. We did not suffer so much as those that were near the river, into which they rushed and died. We had only a little brook, and about one third of us died, but in some of the other camps, there were tents in which everyone died. When at length it left us, and we moved about to find our people, it was no longer with the song and the dance; but with tears, shrieks, and howlings of despair for those who would never return to us.
> (Thompson, 1971, p. 32)

Thompson tells the dynamic story of the exploration of Canada by the fur traders. The rapid extermination of the beaver and the search for new beaver territory drove the trade ever further westward. This continued until the continent was explored from sea to sea. As a source on the Indians of the regions, the work is important. As Thompson wrote:

> My knowledge has been gained when living and travelling with them and in time of distress and danger in their prayers to invisible powers...
> (Thompson, 1971, p. 25)

A very different impression of the Indians of the West is given by other authors. One of these is R.M. Ballantyne. In Hudson Bay (1971) Ballantyne expressed the opinion that the British were doing the Indians a favor by bringing them missionaries, policemen, trade and European concepts of property and propriety. That Indian life and culture were being destroyed in the process was immaterial.

General histories of the West have been written by George Bryce (1887), Donald Gunn (1880), and Alexander Begg, the younger, (1894, 1895). These men were internally involved in the history and development of the areas about which they wrote.

Much has been published concerning the Red River Rebellion and the Riel Rebellion of 1885 (Bowsfield, 1969; Stanley, 1970). Riel has been hailed as a patriot and reviled as a rebel. Recently, his role has been reinterpreted in light of the total context of Canadian history.

Turning now to the historiography of Canada, concern about the subject led to the founding of the Champlain Society "to undertake the publishing of rare books or unpublished material relating to Canada that the ordinary commercial publisher would not accept" (Allen, 1973, p. 84). In collaboration with the Hudson's Bay Company, the society published a series of volumes. One of the most pertinent volumes was by Rich (1938). In addition, the Hudson Bay Record Society was formed in 1949 for the same purpose. Important records concerning the western region have been published including Tyrrell's works on Samuel Hearne, David Thompson, and Hudson Bay Company history. Burpee's Search For The Western Sea and the journals of Anthony Henday, Mathew Cocking, and La Verendrye allow the historian a different view of the period.

However, in Western historiography, the Indian is allotted only a limited place; that is, in relation to the

fur trade. Acknowledgement is made of the trader's dependence on Indian guides, canoes, pemmican, hunting and trapping skills, and as a supplier of furs. The written records tell the story from the white man's point of view. Indian trading, Indian life-ways and Indian problems are all assessed from this viewpoint and from the expectations of the white man. However, many of these studies do not profess to tell the whole history of the area. These were written for specific purposes and not specifically concerned with the Indian. Their interpretation is therefore not as important as that of the general histories of Canada.

After 1812, the Indian receives little mention in historical documents. With the crisis at Red River (1869-1870), the historian shifts his focus to the Métis and their relationship with the white man. Canada's acquisition of Rupert's Land in 1870 marked the end of the fur-trade era and the beginning of the settlement period. Changing conditions and a changing environment left the Indian dependent on the invaders. A series of treaties moved him onto the reservations after 1871 (Morris, 1971).

The Treaties of Canada With the Indian by Morris (1971) is a definitive work. Native Rights in Canada by Cummings and Michenberg is also useful. Cardinal offers a view of the treaties as seen by the Native Canadian (Cardinal, 1969). Recently, publicity has been given to the treaties in relation to land-claims by Indian tribes. Certain demands by native people may thus lead to a

reinterpretation of the terms of the treaties. Implications for native rights are apparent and may have an effect on future written history of the region.

The theme of early western historians was one of optimism toward expansion (Bryce, 1882). Begg illustrated this when he wrote:

> The march of civilization then began (1869-70) and today, instead of being a vast hunting ground and wilderness, it is the home of thousands of thrifty settlers, and with its great trans-continental railway from ocean to ocean, placed Canada in the proud position of being one of the brightest jewels of the British crown.
>
> (Begg, 1894, p. vi)

The belief that the twentieth century belonged to Canada is evident in the collective academic series Canada and Its Provinces, 23 Vols., (1913-1914), and the Chronicles of Canada, 32 Vols., (1914-1916). The theme of the history of this period was that progress was all-important. The Indian had played his minor role. He was safely out of sight on the reservation. The treaties had been signed and the Indian was the responsibility of the Federal Government. Thus the historian could concentrate on the resources, prospects, politics and important people of the west.

The optimism of the 1920's disappeared with the drought and the depression of the 1930's. At the same time, historians began to re-write the history of the settlement period. Problems of the plains were investigated in the early books, the Canadian Frontier of Settlement Series.

The Indian's position was considered in detail in Stanley's The Birth of Western Canada (1936). Stanley saw the problems of the natives and dealt with them sympathetically. He believed that the clash between the primitive cultures and the more advanced society was the underlying cause of the rebellion of 1885. Progressing settlement and the coming of the railway left no place for a semi-nomadic peoples. Protest was a natural response to this development. Thus, the rebellion was one of the costs of settling the prairies.

The trend of the historical reporting of the 1950's was toward political-protest. The Social Credit In Alberta series dominated the scene. The concern with political themes was not paralleled by a concern for the Indian. Sharp's Whoop-Up Country (1955), W. L. Morton's History of Manitoba (1967), and Turner's official history of the Royal North West Mounted Police (1950), were published in this period. A new biography of Louis Riel reinterpreting his role in the West was published by Stanley in 1963. These works did little to change the image of the Indian in Canadian history.

Canadiana, with the focus on popular and social history, is a current theme in the West. Burton's two volumes on the Canadian Pacific Railway (1969, 1971), and Gray's personal accounts of life in the 1920's and the 1930's are good examples (1966, 1969, 1971). Hurtig Publishers began to reprint older books and collected

documents. Newer works on similar topics have appeared more recently. This interest in history, combined with the demands of the native peoples for more autonomy and recognition, may give rise to more research into the Indian and his place in Canadian history.

The conclusion that the Indian role is the most neglected aspect of Canadian history is apparent. It is clear that few really reliable sources are available. Primary sources appear to have determined the interpretation which would be followed by later historians. Thus a term such as "savage" may be found throughout the history, although the connotation has changed through time. It is evident that the image of the Indian changed through the stages of primitive to fur-trading partner to inferior. Earlier the Indian was a soul to save, an ally, or a necessary part of the fur trade. Because he was important to white survival, he received attention as a "noble savage" or as merely a "savage". Finally, nearly all of Canadian history has been written primarily for Canadian readers (Brebner, 1960). As reported by Hodgetts (1968), Canadian history has been written "by and for white Anglo-Saxon Protestants" and is little concerned with Canadian Indians. The implications for the teaching of Canadian history in the schools are obvious and must be a central concern of the social studies teacher. Without the Indian role properly defined, the historiography of Canada and the West is incomplete.

HISTORICAL INTERPRETATION

This study was undertaken in the conviction that the history of Canadian Indians should be a vital part of the social studies program in Alberta schools. The content of textbooks and materials relating to Indian history and culture could be an effective instrument in fostering understanding between the Indian and the White community. The historical growth of the present situation from past history needs to be better understood by society as a whole. The history books used in the social studies programs are of prime importance. A review of Canadian history books suggests that an accurate unbiased view of the history of Indian people is not being presented to the students in Alberta schools (Chapter 2, pp. 10-27). This contention is supported by various studies which were undertaken to analyze the content of social studies textbooks authorized for use in Canadian schools.

Canadian Research

In 1943, M. Charles Bilodeau of the Quebec Department of Education studied the content of Canadian history textbooks. He found that the authorized texts in both the French and the English languages were written from the viewpoint of the dominant culture. These texts failed to present the contribution of minority groups (Bilodeau, 1945, p. 3). The implications of Bilodeau's findings

were reinforced by the work of the Committee of the Canada and Newfoundland Education Association. The Committee reported that "a faulty teaching of history in school is conducive to ill-founded prejudice and even antagonism" (Committee of Canada, Oct., 1945, pp. 3-13). It is interesting to note that, twenty-one years later, the study of textbooks for the Royal Commission on Bilingualism and Biculturalism makes this same point. The studies carried out in the 1940's had little impact.

Several investigations were carried out in the 1960's. These surveys focussed on the "two-history" concept of the interpretation of history and considered both French and English Canada (Wilson, 1966; Sevigny, 1966). The researchers reported that a differential selection and interpretation of data to support a particular viewpoint characterized most of these textbooks. English language textbooks centered around the parliamentary constitutional development of Canada. French language textbooks were more concerned with the survival of the culture. The Parent Report reinforced these findings: "Canadian history is taught from two extremely different perspectives" (Province of Quebec, 1965, Vol. 3, p. 140). Other content analysis projects reported similar results.

These conclusions were supported by some historians who commented on Canadian historiography. The insularity and narrowness of the approach to Canadian historical scholarship was noted by historians Adair (1943),

Mealy (1965) and Brebner (1960). It seems plausible that such an approach tends to perpetuate a negative image of minority groups.

An attempt was made to assess this "latent" content in the textbooks used in French and English language schools. Researchers analyzed three series of history textbooks authorized for grades four to seven. The categories considered were French, English, Indians and others. The conclusion was relevant.

> What escapes the notice of the Council for Public Instruction, of the textbook writers, and most likely of teachers and students, is the latent content of the texts...On both sides, the Canadian history textbook is an instrument which tends to confirm prejudices by failing to discuss those issues which would help the two groups to know and understand each other.
>
> (McDiarmid & Pratt, 1971, pp. 21-23)

The Indian did not receive much attention in any of the textbooks reviewed.

The Royal Commission on Bilingualism and Biculturalism initiated a major study of English and French textbooks used in the elementary and secondary schools. Trudel and Jain found significant differences in theme and content. They stated that little attention was paid to ethnic groups other than the Indian. The Indians "disappear from history with the Conquest, may reappear fleetingly beside Louis Riel, and then are forgotten once more". The authors concluded that:

> After studying Canadian history from a textbook, a student may well conclude that only French- and English-speaking Canadians count for anything -- and that only the attitudes and actions of his own language group can be justified.
> (Report of the Royal Commission, 1968, pp. 279-280)

In the past decade some attention has focussed on textbook treatment of the Canadian Indian. In 1964 a brief was presented to the Manitoba Department of Education by the Manitoba Indian and Metis Conference. It stated that "the treatment accorded to our aboriginal people in our history textbooks is still unsatisfactory". The brief pointed out that a one-sided view of history was being presented. Indian beliefs and contributions were ignored. Faults were recorded, virtues were not. A stereotyped image of the Indian emerged.

Similar evidence was found by Norma Sluman in her review of grades seven and eight textbooks on Canadian history. But Sluman also found instances of sympathy and understanding. "If the best aspects of each book could be combined, Indians would have little reason for complaint." (Sluman, 1967, pp. 11-12)

Another study was conducted in 1967-1968 by a university woman's club. The textbooks used in Ontario schools were surveyed to determine the coverage of three areas of Indian history: Pre-colonial Indian culture, Indian-white cultural contact and the contemporary Indian culture. The explicit criteria employed was "inclusion". The books were found to vary in quality.

> There are some enormous omissions in the information on Canadian Indians that is presented to Ontario school children. The original social and political organization of the various Indian groups is not adequately covered, and there is almost no material on religion, values, ethics, or aesthetics. Nowhere is there a really complete description of even one Indian culture. The omission of any factual material on the situation of the Canadian Indian today is equally serious.
> (Vanderburgh, 1968, p. 18)

In the late 1960's, growing concern about the textbook treatment of Indians was being reported and discussed in the press, on television, and in Parliament. Several studies were initiated as a result of this pressure. The Ontario Institute for Studies in Education analyzed the content of all social studies textbooks authorized for use in Ontario schools (1971). Under the terms of reference, researchers identified statements that could be considered discriminatory, assessed omission of materials, and made recommendations for change following analysis of their findings. The conclusions of the researchers were that a negative and discriminatory evaluation of Indian and other ethnic groups was presented in the textbooks. Further, the concept of cultural pluralism was not reflected in the texts used in Ontario schools (McDiarmid & Pratt, 1971).

The Department of Indian Affairs attempted a mail survey to assess the textbooks used in the 345 schools under their jurisdiction. Data was sought "that might be regarded as derogatory, discriminatory, or offensive to

Indian people". Although the response to the questionnaire was poor, the results were summarized and circulated to provincial departments of education. Major criticisms concerned a lack of information on the Indian contribution, stereotyped images of Indians, the use of pejorative terms, anachronisms, lack of balance and inappropriate illustrations. The greatest concern of the teachers was the lack of up-to-date material on Indian people (Canada - Indian Affairs, 1969).

One result of these studies was the compilation of bibliographies of resource materials for and about Indians and Eskimos by the various departments of education. Little else has been done since.

The National History Project (1968) researchers found that students leave school with no historical perspective and no source of inspiration in their cultural heritage. The project showed that:

> ...the deficiencies of the past...are being perpetuated...courses of studies in Canadian history are based on the interests and concerns that preoccupied academic historians of the 1920's. These courses lack any contemporary meaning...(are) narrowly confined to constitutional and political history. Such things as protest and minority movements, class developments and issues, the influence of art, literature and ideas, education and religion, individual growth, an integral part of our history are virtually ignored in our schools...We omit the great debates that could bring history to life, the natural conflicts of opinion, the new interpretations of the past by successive generations of historians, the subjective element in historical writing which produces opposing viewpoints...The majority of high school graduates leave the Canadian

> studies classroom without the intellectual skills, the knowledge and attitudes they should have to play an effective role as citizens in present-day Canada.
> (Hodgetts, 1968, pp. 115-116)

Hodgetts states that Canadian studies do not encourage a mutual understanding of the separate attitudes, aspirations, and interests of students. This fundamental gap between Indian and non-Indian students must be bridged if tolerance, understanding and accommodation between the groups is to occur.

The Indian role has not yet been defined with this tolerance or understanding. The knowledge of the rich variety of cultures has not been presented to our youth. The fact is that the history of Canadian Indians is unique. The diverse Indian cultures which evolved, the contact with the European cultures, and the unique cultural-retention problems of the Indians have not been analyzed in the social studies programs. Such aspects of cross-cultural education pose a challenge to the social studies teacher and an opportunity for meaningful teaching in the Alberta classrooms.

INDIAN INTERPRETATION

The recognition that there exist both dominion and local problems has led to the formation of Native organizations. In the first half of the twentieth century, both provincial and federal organizations have been created. The provincial ones have risen out of the recognition of common local problems. Federal organizations, which seek nation-wide support and influence, deal with Indian affairs at the national level. The North American Indian Brotherhood, the National Indian Council, and The Canadian Indian Youth Council are examples of the national Indian movement. The provincial organizations can also make representation to Ottawa, and have been consulted on matters relating to Indian Affairs. Some of the provincial leaders have achieved national prominence. However, a lack of grass-roots support has hampered these organizations.

The Hawthorne Report commented on this. "The simple absence of an exciting goal to political activity has denied Indians the possession of dynamic incentives to participation in a united political organization which have been available to the indigenous inhabitants of the former empires of Africa and Asia..." (Hawthorne, 1966, p. 365).

The purpose of the National Indian Council was to "...promote unity among Indian people, the betterment of

people of Indian ancestry in Canada, and to create a better understanding of Indian and non-Indian relationship". The organization lasted from 1961 to 1968, but it was unable to achieve Indian unity and was recently dissolved. The National Indian Brotherhood, formed in 1968, has issued a number of forceful statements on Indian affairs. The statement on the "White Paper" charged the government with ignoring the "Citizens Plus" status of Canadian Indians and their concern with land claims, treaty rights, hunting and fishing rights, control of finances, band membership and other matters.

Harold Cardinal attacked the government proposals in his book The Unjust Society (1969). He labelled the policy statement of the "White Paper" a "thinly disguised programme of extermination through assimilation" and he suggested:

> For the Indian to survive, says the government in effect, he must become a good little brown man. The Americans to the south of us used to have a saying: 'The only good Indian is a dead Indian'. The MacDonald-Chretien doctrine would amend this but slightly to, 'The only good Indian is a non-Indian'.
>
> (1969, p. 1)

The White Paper provided the "exciting goal to political activity" referred to in the Hawthorne Report. In June 1970, the Indian Chiefs of Alberta presented their statement to the government. Citizens Plus quoted from the Hawthorne Report: "Indians should be regarded as 'Citizens Plus', in addition to the normal rights and

duties of citizenship, Indians possess certain additional rights as charter members of the Canadian community". The paper presented "The Counter Policy" which read:

> Retaining the legal status of Indians is necessary if Indians are to be treated justly. Justice requires that the special history, rights, and circumstances of Indian people be recognized.
>
> (Indian Chiefs of Alberta, 1970, p. 4)

The chiefs insisted that Indian children have the right to learn Indian history and customs even in Canada's diverse and multi-cultural society. They attacked the government White Paper and recalled that the treaties were solemn agreements in which "Indian lands were exchanged for the promises of the Indian Commissioners who represented the Queen...The authority and prestige" of the missionaries had influenced the Indian to sign these treaties. Therefore these agreements could not unilaterally be abrogated or ignored. The statement suggested re-organization of the Indian Affairs' Department and a review of the Indian Act. A "smaller structure closely attuned to the well-being of the Indian People" was proposed. Specific proposals were submitted to deal with the concerns of the Indian people (Indian Chiefs of Alberta, 1970, pp. 7-8).

The developments on the provincial and national level were paralleled by a similar growth of interest at the local level. The assertion of special rights for Indians is finding expression in various ways. The preservation of the Indian community structure and Indian

identity is being stressed by many concerned citizens. One example from Claudia Lewis's study of the Salish Indians of the Northwest Coast is that:

> ...in 1968 the Camas Indian does indeed remain an Indian, bolstered by a large network of kin who make up his 'community', bound through ties of blood...and through ties of purpose, resulting in affirmation of Indian identity and unity.
>
> At the same time the Indian is strengthening his identity through traditionally Indian activities, we have seen that he is acquiring new skills and experience in making joint efforts of many kinds, using the techniques of co-operating in councils, committees, associations, conferences. Some of these are local efforts...others...bring him into contact with Indians from other reserves...
>
> (Lewis, 1970, pp. 218-219)

In addition, Canadian Indian writers are beginning to re-interpret Indian history. They express the Indian way of life as a synthesis of a variety of cultures. This will interpret and formulate an Indian view of history. The news media are one of their most effective forums. If the White Man is willing to listen, he will hear the new history of Canadian Indians.

In the United States anthropologists and historians are rewriting Indian history. Contemporary Indian authors are also doing much to express the Indian view. Vine Deloria feels that the Indian has much that is relevant to teach the white society.

> American society could save itself by listening to tribal people. While this would take a radical re-orientation of concepts and values it would be well worth the effort. The land-use philosophy of Indians is so utterly simple that it seems stupid to repeat it: man must live with other forms of life and not destroy it....
> Re-orientation would mean that public interest,

> indeed the interest in the survival of humanity as a species, must take precedent over special economic interests... All of this must change drastically so that the life cycle will be restored.
>
> (Deloria, 1970, pp. 189-190)

In Canada much less than this has been done, although a beginning has been made.

Wilson Duff's Indian History of British Columbia (Vol. 1, 1965), A. G. Bailey's study of European-Algonkian relations, The Conflict of European and Eastern Algonkian Cultures, 1504-1700 - A Study in Canadian Civilization (1937), and B. G. Trigger's work on the history of the Huron (1969) are some specialized works of Indian history. Few general or survey histories have yet been written on the Canadian Indian. The efforts at revision made by articulate young Indian leaders are gaining attention. Some non-Indian journalists have also expressed concern.

In "The Indian in Canadian Historical Writing", James Walker investigated Indian history in about fifty prominent works, many of them standard college surveys. In attempting to determine what the Indian found out about himself and his forebears, he found that ignorance, prejudice and dishonesty have characterized the historians' treatment of Indians. The reader is "fed an impression of the Indian as a man of obvious inferiority to whites" (Walker, 1971, pp. 21-51).

Walker found the Indian was related to the "Flora and Fauna, the Land and the Latitude". When Indians were

considered it was as a part of some other event prior to 1812. After the War of 1812, the Indian disappeared from history books.

Walker blames much of this interpretation on the primary sources. "Generally speaking the times in which these early accounts were written make ignorance and prejudice inevitable. Their greatest historical value is probably in teaching about the men who wrote the narratives, rather than about the subject....To confine oneself to Jesuit, fur trader or explorer relations is to adopt an outlook and limitation that are no longer excusable or necessary." (Ibid., pp. 21-51)

Whatever the faults of recorded Canadian history, it is possible that any defects may actually be helping to create an awareness of the necessity for Indians to re-write their own history. Indians are stating their views. They are protesting the way their ancestors have been portrayed in the school books. They are requesting that history books be re-written to correct the negative image. Métis leader Howard Adams commented on this:

> The Indian seeks as with most Canadians, a real cultural identity...our culture has been eroded and distorted...
>
> Who wrote the history of the Indians? It was the white man. It is largely an interpretation of the aboriginal Indian. Scalpings, massacres, and so on were never part of the Indian culture. This we are learning now...
>
> (Indian-Eskimo Assoc., Bulletin, Vol., 8, No. 5, p. 2)

In this same vein, LaRoque states that "Indians must define themselves" (LaRoque, 1975, p. 13). In discussing history books she comments on education:

> ...history books have already spread their gospel. (This) does not mean we have to accept them uncritically. We can learn to read them with perspective. We can teach students to become literary critics. We can teach students to read their material in context. We can explain to them the moods and beliefs of the times, when Indians were termed savages...We can call attention to the fact that since most whites could not understand any Indian languages, they could not adequately write about the ways of the Indians.
>
> (Ibid., pp. 62-64)

Many other articulate young Indians are voicing their criticisms. They are assuming leadership in organizations, writing or editing books and stating their views publicly. Several of the recent books illustrate this criticism. Cardinal's The Unjust Society (1969), Waubageshig's The Only Good Indian (1970), Pelletier's Two Articles (1970), G. K. Gooderham's I Am An Indian (1969), and Sealey & Kirkness' Tipis Are For Indians.

Indians are questioning and rejecting their image as it is portrayed in the history books. They are suggesting ways in which past errors may be corrected. LaRoque's Defeathering the Indian (1975) accomplishes this with humor and common sense, as she offers suggestions for destereotyping the Indian by defeathering his image.

Increasingly, Indian leaders are meeting in conference to exchange experiences and plans, and to share knowledge. The fact that English is lingua franca makes this exchange

possible. Such meetings help to create a common basic unity of purpose and a common view of the past.

The Canadian Indian Youth Council, in a statement issued in recent years, noted that the Indians should be a valid part of the multi-cultural society. Multi-culturalists should attempt "to find means to fit the Indian society into the Canadian mosaic" as a part of "the mainstream of society, without the threat of becoming a lost people without any identity". There is evidence that this is being attempted through education as the Indians develop organizations to make their ideas about themselves and their future known to the white community. It is likely that their attempts to unite and strengthen their position will force Canadians to rewrite the history of past ages.

A Survey of Recent Proposals

In recent years, Native leaders have presented briefs concerning education to various government agencies. Some of these will be considered in this study.

The Alberta Indian Association brief to the Worth Commission makes recommendations from the perspective of the Indian community. Two reports sponsored by the Federal Government will be discussed. The House Standing Committee on Indian Affairs presented recommendations which are similar to those expressed by the Indian Association. The Hawthorne Report, Part 11, suggests alternatives to Indian education.

The Alberta Indian Association Brief to the Worth Commission

This brief gave a comprehensive overview of Indian education from the viewpoint of Alberta Indians. The recommendations made for the education of Alberta's Indian children are summarized here.

Statistics presented to the Commission state that of the approximately 27,000 Indian children in Alberta, who are covered by Treaties No. 6, 7 and 8, 3,586 or 42% are in reservation schools. Another 5,341 or 58% are in provincial schools. However, about 96% of Canadian Indian children who enter grade one, fail to complete grade twelve. Concern with this situation led the Association to make a number of recommendations to the Worth Commission. The brief stressed the importance of involving the Indian people in all levels of education. High priority should be given to the development of curriculum materials relevant to Indian culture and aspirations. Broad research programs in Indian education should be initiated. The Indian Association should be involved in any educational reform, especially in intercultural areas, and intercultural human relations must improve. Traditionally, the provincial curricula allowed for a one-way integration which was intended to lead to assimilation. Alternatives must be presented. The current social studies program was seen as an area where important curriculum development could occur; the social studies program is flexible

enough to develop meaningful intercultural educational units of study. Such curriculum development should take place in coordination with Indian groups.

In addition, the brief stated that Indian cultural content should be included compulsorily in Alberta curricula. Inclusion of this type of material would foster the awareness of the existence, the uniqueness and the difficulties of Indian cultures. Indian culture and history, as well as the contemporary situation, would have an assured place in total school curricula.

The authors of the brief credited the high drop-out rate of Indian students to the lack of economic opportunity, dependency on welfare, cultural conflict in the schools and discrimination. They stated that racial tension in integrated schools is a deterrent to Indian education. To alleviate this, there must be more cooperation between the Indian groups and the school authorities.

The Indian people stated that "it is time the higher echelons of the Provincial Department of Education become involved in the troublesome situations that now exist, and lead the way in finding solutions to the administrative, pedagogical, and social problems that can surely be solved". The Department of Education should take the lead in improving Indian education in a non-discriminatory atmosphere. Teachers must be sensitive to Indian values and cultures and teacher preparation is therefore important. In addition, the Department should assist the Indian

people to reach the goal of self-determination in education.

One of the basic points made by the Alberta Indian Association is that change and research must be a function of the Indian groups themselves. Research must consider all aspects of education and point directions for the future. Similar views were expressed by the Federal government report on education.

The Parliamentary Report on Indian Education

The House Standing Committee on Indian Education report was cited by some Indian leaders as the most important one of the decade. Seventeen recommendations which would have far-reaching effect were brought before the Canadian parliament (Levaque, 1971, p. 120). Concerning curriculum revision, the report recommended substantially more Indian history. This would include the Indian contributions to the economy, science, medicine, agriculture, exploration and other fields. Reforms would include special courses in various aspects of the culture such as music, art and handicrafts. English should be taught as a second language and introduced gradually as the language of instruction. The curriculum would link the local culture to the educational process. Emphasis would be placed on pre-school education and the student-residences would be phased out. Other objectives concerning Indian content courses at universities, teacher-training, funding experimental programs, and Indian involvement in

education were put forth.

Hawthorne Report, Part 11, 1967

Hawthorne offered an alternative plan. Following his study of the social, educational and economic situation of Canadian Indians, he recommended integrated education for all Canadians. He did, however, qualify this in stating that the special needs and values of the Indian child must be considered. While these differences in background, values and motivation were important, educators must realize that potential intellectual capacity of the Indian child was equal to that of the white child. Teachers must know their student both as an individual and as an Indian if intercultural education was to be effective.

Special educational services were suggested. These would include remedial language courses, kindergarten and nursery school programs, supervised study halls and tutoring. Hawthorne also noted that:

> Some texts continue to include material about the Indians which is inaccurate, over-generalized and even insulting. Such texts should be eliminated from the curriculum. Where elimination must proceed gradually, it is recommended that teachers immediately correct the Indian account by reference to books and other sources which should be available in school libraries.

Here the Report suggested that bibliographies of materials be prepared. Various departments of education followed this suggestion and comprehensive bibliographies have

indeed been published (Hawthorne, Layton, LaRoque, 1975).

The diversity of Indian cultures should be recognized by educators. Materials to illustrate this diversity should be incorporated into social studies, art, literature and drama sections of the curriculum. "Non-Indian children would benefit by having their horizons extended; Indian children could acquire a sense of worth and status." "School administrators and teachers should create an atmosphere which will foster respect and friendship between White and Indian children." (Hawthorne, 1967)

The basic assumption of the Hawthorne survey was that public, rather than private, education should be universal. Various criteria were outlined to assure there would be no segregation or discrimination. Agreements should be possible which would allow the public to provide improved education to every child, regardless of ethnic heritage.

Concern with intercultural education as expressed in these briefs centers on curriculum change, culture, language, parental involvement and the training of competent teachers. There is evidence that these areas of intercultural education are now receiving some attention in Alberta schools.

Projects Toward Improvement

Alberta teachers are attempting to develop special curricula materials on the history and culture of the

Indian people. Native organizations are providing valuable research and development in this area. The Blue Quills School, near St. Paul, offers an example of Native expertise. The Cree Language Laboratory is developing material in the Cree language. The Council has initiated and implemented a program of Indian history and culture for use throughout the school. Native in-put makes the learning environment especially relevant to the students. There is also evidence that the staff provide a good model for the students (Bryce & McIntosh, Oct. 1971). The valuable research being conducted at the Blue Quills School has implications for Indian education for the future.

The North West Territories program of curriculum development for northern education has received much acclaim. In the predominantly Native communities, the program must satisfy the needs and wants of people who have little contact with the rest of Canada. Because the program is new and innovative, it was possible to design it to meet the specific needs of cross-cultural education. The central core of the program is based on communication. "It is our goal that the mother tongue of the child is to be the language of instruction in the first two or three years of schooling" (Handbook, 1973). In this program English is to be taught as a second language.

The North West Territories curriculum is flexible.

This is in order to allow the student to choose the cultural path or life-pattern he wishes to follow in the future. Exciting materials have been developed. These materials have been structured to illustrate the cultural changes which have occured. The traditional and the contemporary cultures are considered in such a way that pride in the cultural heritage is possible.

Alberta universities and colleges have taken positive steps. The Lethbridge Community College is training counsellor-aides. The Northland School Division has an up-grading aide training program under way. The University of Alberta operates teacher-training programs for special students. Intercultural education courses for graduate and undergraduate students are offered. Saskatchewan, Manitoba and British Columbia universities are also giving intercultural and cross-cultural education priority.

The Alberta "Task Force On Intercultural Education" (June, 1972), in the report Native Education in the Province of Alberta, recommended that the Minister of Education encourage and support a revitalization of Native cultures (Task Force, 1972, p. 158). Joint Indian and White action, joint responsibility, educational alternatives, and special needs of the Métis were suggested for consideration. The task force advocated dialogue with Native spokesmen to consider every aspect of the question of intercultural education.

SOCIAL STUDIES INTERPRETATION

One of the central concerns of this study has been to consider the role of the Indian in Canadian history and the method of presentation of this role in the Alberta social studies program. A review of history texts which have been used in social studies classes in the past has indicated that this role has not been fully defined (Chapter 2, pp. 10-27). The typical historical interpretation has been one-sided, for the Indian view has rarely been considered. Hodgetts claims that "...in actual fact we are continuing to teach a white, Anglo-Saxon Protestant political and constitutional history of Canada" (Hodgetts, 1968, p. 20). There is, therefore, a need for relevant Indian curriculum materials to correct the widely-held popular views (LaRoque, 1975, pp. 2-4). This section of the study will examine the possibility that the Alberta social studies program has reflected and advanced the negative aspects of the role of the Indian in Canadian history. A proposal will be made for directions for the future.

The Traditional Program

The curriculum planners of past years did not entirely neglect the Indian role when they were preparing the curriculum guides. However, the program may have reinforced the concept of white superiority. A negative

stereotyped image of the Indian may have emerged. The official Programs of Studies as well as the lists of authorized textbooks used in previous years have been examined to determine whether this has occured. The conclusions which have been drawn are presented here.

Alberta children have made headdresses, teepees and tomahawks. They have war-whooped and war-danced. They have traced the routes of the explorers and the fur traders who paddled and portaged across the continent. Occasionally they have learned that the White Man encountered Indian tribes on his journeys. Little reference has been made to the Indian as a real live person. The histories of the great fur companies of the West have fascinated curriculum writers. Thus the Indian has been painted as a background to the fur trade. The rivalries of the Companies, and their relations with the Indian trader, have assumed an undeserved importance. Cultural diffusion and cultural change have not been thoroughly investigated in the writings of historians. The Riel Rebellions have been summarily dealt with and no in-depth study of the Métis culture and heritage has been made. Westward expansion and the National Policy have been given undue emphasis. Students have learned the importance of building the railway across the continent and have followed its path. They learned that the buffalo disappeared. Treaties were signed with the Indians and reservations were set aside for them. The stage was set

for the opening of the West to white settlement, so that the focus of interest shifted from the taming of the West, and the Indian, to immigration and political considerations. The real business of building the West began and the Indian is only referred to by embarrassed silence hereafter.

No historical perspective was given to the above events to relate them to the present. The result of this approach was that the student learned about the Indian and his artifacts of the past and not about the Indian of the present. Contemporary Indian society received little attention.

The Present Program

In the early 1970's the handbooks Experiences in Decision Making (1974) and Responding To Change (1974) were issued for the Alberta social studies program. They are flexible guides which allow for the development of relevant units of study. In the primary grades the pupils learn of an Indian family and an Indian neighbour. They compare and contrast the modern-day Indian community with some other community. The topics for the intermediate grades, "People In Alberta", "People In Canada", and the "Historic Roots of Man" suggest possibilities for historical, contemporary and pre-historic units of study based upon the Indian. The grade ten Canadian Studies requires the investigation of the historical, economic,

sociological and political problems facing Canada. No such investigation would be complete without the study of Canadian Indians in their own context.

The social studies program also offers freedom to investigate other aspects of Canadian history by use of an interdisciplinary approach. Thus the events of the past may be related to the problems and concerns of today. In this way, various aspects of Indian life which have grown out of past history will become clear to the student. The conflicting and controversial material of Canadian history is likely to take on new meaning when it is related to contemporary interests. The record of the past will then be relevant to the student.

A Look At The Past

This study was undertaken with the conviction that the study of Canada and its history should and could become one of the most vital subjects taught in Alberta schools. Canadian Studies could be an effective instrument in fostering understanding among the multi-ethnic peoples of our communities. Such studies could "promote an understanding of how the present has grown out of the past" for, if history is to be truly meaningful, it must be related to the present. Thus the history of Canadian Indians should be studied in relation to present conditions and facts.

There is a danger, however. Academics agree that the power of formal education to influence feelings, attitudes and actions of individuals toward ethnic minorities is highly complex and uncertain. Education, it has been found, may weaken or reinforce prejudice; it may foster understanding or deepen distrust; it may encourage innovation or inertia, and it may not ensure rational behavior (Greenstein, 1965, p. 159). Because negative attitudes may have been reinforced in the past, it is imperative that new approaches to Canadian studies be explored.

In view of the interpretation of the role of the Indian in Canadian history by white historians, students have been taught to see the Indian people as savages who impeded the growth and civilization of Canada (Chapter 2, pp. 11-28). This condition has not been consciously created. It must not be allowed to persist. New approaches, new materials and new techniques must be sought which will correct this negativism.

Generations of Canadian children have been educated with a one-sided view of their history (Hodgetts, 1968). The effect this has had on the Indian child is important.

History in printed form is one of the oldest ways of transmitting and preserving a cultural heritage. The Indian child does not yet have such a heritage in literary form. The classrooms and books are largely alien to both his physical environment and to the inner world of his

imagination and self-concept. There is no indigenous record of his history to inspire him. The world-view from the Indian perspective is not to be found in the school libraries (McDiarmid & Pratt, 1971). Thus the Indian student lacks the basic necessities for academic survival in Alberta schools.

The history books that are available often tend to ignore the diversity of Indian cultures. When the first Europeans discovered America in the 15th century, there were some 150 languages spoken among some 400 tribal groups (McNickle, .959, 12:200-211). In Canada, there were about a dozen languages spoken by some fifty different tribes (McIlwraith, 1968, 5:249-262). Each tribe had its own distinctive customs and manners. Relationships between the tribes were complex. The oral history, the legends and the myths of each tribe reflect the relationships which were peculiar to each. A knowledge of history is essential for understanding of these relationships. Recognition of the complexity and the different levels of sophistication of the various Indian cultures is necessary as well. The traditional social studies has not portrayed the real nature of Indian culture before the white contact.

Few books have been written specifically about the Indian people. The Indians have been isolated from the mainstream of society without a literary heritage. The Indian point of reference has been a romanticized past of oral tradition that sharply contrasts with the present

status. It is important that the schools provide Indian children with materials relating to their history and their contemporary life. This interpretation must be realistic, but without a sense of decline in prestige and without stereotyping. They must be able to develop an acceptable image of themselves, their culture and their history. It is equally important that the white child be acquainted with Indian history (Cardinal, 1969). This study is based on the assumption that the schools, through the social studies and other subject areas, can accomplish this.

A Proposal For A Change In Direction

Of first importance in any proposal for change is the interpretation of Canadian Indian history. The concern of the historian has been with the development of white civilization and the exploitation of the land and its resources (Lower, 1958; Careless, 1963; McInnis, 1969). The Indian role has been a minor one, not fully documented. Canadian Indians have influenced the course of Canadian history; they aided the development of whites in the new land, and were important to the early settlers, the explorers and the fur traders (Leacock & Lurie, 1971, pp. 29ff). Primary sources reveal this (Thwaites, 1896-1901; Glover, 1958). These sources also reveal the changes in the way the white man viewed his Indian neighbour

(Stanley, 1960, 1963). As white expectations changed, the Indian image changed from "noble" to "problem" (Chapter 2, pp. 11-28).

Critical reading could do much to counteract the ethnocentric views of Canadian history which are evident in some of the textbooks (Chapter 2, pp. 11-28). The fact that these histories were written by historians who concentrated on the political, constitutional and industrial development of Canada is relevant as well. Priority, then, must be given to the development of critical thinking skills and abilities of the social studies students.

Cultural differences between the Indian and the white races could be illustrated by comparative analysis of such things as the ownership of property. The Indian feeling for the land was described by Blackhawk:

> My reason teaches me that the land cannot be sold. The Great Spirit gave it to his children to live upon, and cultivate, as far as is necessary for their subsistence, they have the right to the soil...Nothing can be sold, but such things as can be carried away.
>
> (Quoted in Jacobs, 1972, p. 158)

How this concept of land use differs from that of the white man could be used to show basic value differences. Similar examples to illustrate other areas of cultural differences could be taken from religion, philosophy, community structure, economy and family. Increased awareness and understanding of Indian culture would be one objective of such an approach.

A knowledge of the contributions of Indian people to Canada would do much to foster understanding and respect. It would enhance the self-esteem of the Indian student. There are numerous examples of contributions that could be used in the social studies. The Indian "contributions to the economy, science, medicine, agriculture, and the exploration of Canada" are possibilities (Canada. Proceedings and Evidence, Watson, 1971).

The French colonies of Canada could be seen in the perspective of one people expanding into the territory occupied by another. The primary sources indicate that the French considered the aboriginals in government policy as well as in the economy of the colonies. A plan of co-existence was evident. Goods and ideas diffused, but Indian society was relatively undisturbed by the French (Eccles, 1969).

The English, on the other hand, had no particular policy for the Indian. The Indian was used in the fur trade and the exploration of Canada. When he was of no further use, he was seen as a "problem" and placed on the reservation. Such differences in governmental policy may be seen in the broad sweep of history. The implications for the Indian could be determined by use of the inquiry method. Why "what is" occurred could receive inquiry in the social studies classroom. As the students determine "what ought to be" critical thinking skills and abilities

will develop, and cross-cultural understanding will increase.

The accumulated wisdom and experience of generations of Indians was of benefit to the first white men in North America. Much was borrowed from the Indian culture. Indian corn was valuable and the white man adopted the Indian planting and cooking techniques. Corn and tobacco have diffused throughout the world. The Europeans also borrowed the buckskin clothing, canoes, snowshoes, toboggans, mocassins and hunting expertise of the Indian. White carpenters learned native techniques for bending wood into frames for snowshoes and canoe ribs. They used the Indian method of building shelters, utensils, tools and weapons from wood. They survived because the Indian taught them how to live alone beyond civilization (Ross, 1970, pp. 82ff). This aspect of Indian history has not received the attention it deserves in the social studies.

Indian medicine was another valuable contribution (Vogel, 1971). How many students realize that the Indians of North America were far in advance of their European contemporaries in certain areas of medicine? The part-time barbers and apothecaries of Europe who used bleeding, opium and calomel were behind the Indian with his vast store of herbal remedies and his understanding of the psychological needs of his patients. However, the fact that Indian medicine was no match for the white man's

diseases meant that much knowledge was lost. Indian medical genius is only now being recognized (Jacobs, 1971).

The Pharmacopia of the United States of America and the National Formulary lists about 170 of the Indian drugs which are still in use (Vogel, 1971). Indian healers had made significant progress in gynecology, obstetrics and pediatrics. Population was controlled. Because medicine was combined with religion, and all members of society participated in the healing rite, recovery was aided. The social studies could give due consideration to the medical contribution.

The Indian role in the exploration of Canada by the white man merits attention. History texts have glamorized the men who charted and mapped their way across the continent. No similar treatment has been accorded their Indian guides and hosts.

Indian names and words enrich the English vocabulary and make it uniquely Canadian. The words, ideas and concepts which were borrowed would make an interesting unit of study. Investigation of cross-cultural diffusion of language could occur concurrently with other topics as well.

The values of communal democracy, the reverence for nature, the dialogues on peace and the justifications for war are concepts which could be studied in depth. Jacobs (1971) also suggests that the American concept of freedom may have been borrowed from the Five Nation Iroquois Constitution. In addition, it may have influenced the form

governments took in the New World. The Iroquois code was founded on the concept of a "Great Peace" (Sanders & Peek, 1973). Around 1744, at a meeting of colonial governors, Canasatego of the Iroquois suggested:

> Our Wise Forefathers established Union and Amity between the Five Nations. This has made us formidable; this has given us great Weight and Authority with our neighbouring Nations. We are a powerful Confederacy; and by your observing the same Methods, our Wise Forefathers have taken, you will acquire such Strength and Power. Therefore whatever befalls you, never fall out with one another.
>
> (Cohen & Manle, June, 1968, p. 1820)

Benjamin Franklin advised the Albany Congress to examine the document of the Five Nations and heed the wisdom of it:

> It would be a strange thing if Six Nations of ignorant savages should be capable of forming a scheme for such a union, and be able to execute it in such a manner as that it has subsisted ages and appears indissoluble; and yet that a like union should be impracticable for ten or a dozen English colonies, to whom it is more necessary and must be more advantageous, and who cannot be supposed to want an equal understanding of their interests.
>
> (Josephy, 1969, p. 33)

Such possibilities merit consideration in the social studies classroom.

Social studies curriculum planners and teachers could and should provide materials and units of study which illustrate the Indian contributions to the economy, science, medicine, agriculture, exploration and ideas of Canada. It seems likely that a comprehensive Native Studies program, which was organized and structured with such objectives, would increase student interest and understanding.

An Ontario press report noted that the students in one school opted for an Indian Studies course. They indicated that they were "tired of the feathered, moccasined, pelt-garbed, tomahawk-waving, teepee-dwelling Indians they ... encountered in their history textbooks" (Kingston Whig-Standard, 27 Dec., 1969, p. 26). Alberta schools should "defeather the Indian" as well (LaRoque, 1975).

Why New Directions Are Important

It seems likely that the Alberta Social Studies program may have perpetuated negative aspects of the Indian role in history. It is therefore important that curriculum planners choose new directions to correct this. Some possible changes in direction have been suggested. This section will offer a rationale for change.

Educators must view the history of Canada's Indians as being unique. The Indians occupied the continent long before the white men came. Cultures evolved which were democratic and in harmony with the environment. These cultures were vital to the fur trading economy throughout the early history of the white man in Canada. With the disappearance of the buffalo and the coming of settlement to the interior, these peoples were peaceably settled on reservations. The particular problems the Indians faced at any given time in Canada were unique. Although the scope and the intensity of the problems have changed with

the passage of time, the problems the Indians face today have grown out of their history. Some of these, like alienation, poverty, alcoholism, unemployment and substandard housing, are universal problems. Others are singularily Indian concerns and they stem from the unique situation of the treaties, the Indian Act and the isolation of the reservation system.

These and other problems present both a challenge and a threat to all Canadians. They are a challenge and an opportunity because "societies thrive on the dynamic tensions arising from their diversities" (Lipset, 1963, p. 1). They are a threat because the Indian people no longer accept a passive undefined role in contemporary society (Cardinal, 1969; LaRoque, 1975). New directions are important to meet the challenge and take advantage of the opportunity.

The opportunity exists to correct the "consensus version" of history which has emphasized the constitutional and industrial achievements and eliminated the controversial ethnic reality (Hodgetts, 1968, p. 11). There is the opportunity to define the Indian role with tolerance and understanding as part of the Canadian mosaic. The opportunity must not be lost; the rich variety of Indian cultures are waiting to be explored.

Much of this education for change can occur in the social studies classroom. Alternative interpretations can

be presented in a climate where attitudes and interests are not fixed, and opportunities for choice and compromise do exist. Indian and non-Indian students can be given a meaningful sense of Canadian history and Canadian identity. It is possible that "the power of education" (Hodgetts, 1968, p. 14) can be geared to the nature and the needs of contemporary Canadians of all ethnic groups. Thus education can help prevent crisis situations. It can encourage the skilled public opinion that is needed to resolve deep-seated misunderstanding and differences. And it can do so today when conditions are such that it is likely to be successful (LaRoque, 1975).

The Indian student and the non-Indian student in Alberta classrooms will enter society at many different levels and in many different roles. Democratic skills will be needed if they are to play a meaningful role. They will need to communicate, to weigh and evaluate evidence, and to understand and respect the value systems of other Canadian groups (Responding To Change, 1974). It is therefore essential that each student develop feelings of social adequacy and self-respect in order to function in the complex society.

Alberta schools have failed to serve the reasonable expectations of Indian students (Alberta Indian Chiefs, 1970; Cardinal, 1969; LaRoque, 1975). Many of them have been alienated from the larger society. The drop-out

statistics, the crime rates, the degree of alcoholism, and the living stereotype the schools have produced illustrate the failure of the traditional educational system. As Emma LaRoque commented:

> Statistically, Native students have not responded to the existing educational system. It is believed that lack of pride in Indianness has contributed greatly toward this failure rate. This is not surprising since Canadian schools have done precious little to dispel the myths surrounding the Indian and, in fact, in many instances they have perpetuated stereotypes.
>
> (LaRoque, 1975, p. 2)

The author also expresses her concern that respect and understanding about Native people has not been a function of the schools (LaRoque, 1975, p. 2).

In the past there has been little or no recognition of Indian cultural values, customs, language, and contribution to Canada in the curriculum. This failure has been recognized by Indian bands who have gained control of their schools. Not only have they been dissatisfied with the existing educational system, but they have seen the need to be involved so that their children will receive the kind of education they want them to. (National Indian Brotherhood, 1972)

The Canadian Indian student knows existentially what it means to be an Indian in Canada (Issac, 1971, pp. 22-36). He carries the interpretation of his history with him. One objective of the school should be to inculcate

a sense of pride in the student about himself, his family and his people. That the schools have failed to do this is evident. Emma LaRoque, in recalling her experiences stated that the "teacher's authoritarianism, coupled with his failure to reinforce whatever world we came from, effectively weakened our respect for our parents...I had been spellbound by my mother's ability to narrate Cree legends and enriched by my father's dreams, until my teacher outlawed Cree and made fun of dreams" (LaRoque, 1975, p. 67). Thus, the traditional curriculum implied, and the Indian child concluded, that she could not conform or achieve unless she denied her cultural heritage. The Indian student was left with the choice of rejecting "Indianness" or failure in terms of the white society. The drop-out rates and the various statistics indicate the path often chosen.

Alternative choices could and should be offered in Alberta schools. Relevant units of study should invigorate the curriculum and instruction in the social studies. Inquiry within the context of Indian history could uncover uniquely Indian problems. It could uncover conflicts and dilemmas that are universal. It could create understanding. From the question of why the Indian allowed the settlement of the white man in North America to occur, to the question of why the Indian submitted to treaties and the reservation system, fundamental issues and concepts arise

which encompass Indian history and provide value issues. The fact that "Indianness" is a current domestic issue adds to the potential of its inclusion in the social studies curriculum.

NEED FOR THE STUDY

Each discipline offers a special way of viewing phenomena. Each has its methods of inquiry, its procedures for research, and its models for systematic thought (Parker and Rubin, 1966, p. 22). History has its own special perspectives and procedures. In particular, it may be said to "furnish the cement to bind all the other social disciplines into a workable unity" (Beard, 1932, p. 20). Within this unity the development of independent and critical thinking skills of secondary school students may occur (Fenton, 1966, pp. 150-151). The increased interest in history in recent years provides the educator with more useful material. "Monographs, speculative discourses, texts, articles, research reports, curriculum guides, and courses seem to be appearing with much greater frequency than ever before." It seems likely that "a change in the issues being investigated" in the teaching of history may be changing the perspective in the field. "The subject matter itself has been put in a new perspective by published studies" (Milburn, 1972, pp. 1-2). Nowhere is this more evident than in Canadian Studies (Hodgetts, 1968; McDiarmid and Pratt, 1970).

There has also been much "inpouring of speculative thought" about the nature of history in recent years (Higham et al, 1965, 1, p. 143). Such scholars as E. H. Carr, Pieter Geyl, Sir Herbert Butterfield,

R. G. Collingwood and Henri Marrou have examined history in relation to the humanities and other social sciences. They have pondered definitions, interpretations, objectivity, causation and generalizations within the discipline (Milburn, 1972, p. 2). A complexity of literature has resulted. This has affected education and resulted in curriculum and methodology changes. New curriculum has required new teaching techniques, and "inquiry" has entered the classroom.

Such new approaches to the teaching of social studies have been welcomed by educators. Richard H. Brown, Co-Director of the Amherst Project, hails the possibility of producing history courses that are closer to the intellectual discipline; "closer in nature, in design and in purpose" (Brown, September, 1970, p. 75).

In actual practice this may not have occurred. In his research into the teaching of Canadian Studies, Hodgetts found teachers "clinging to what must be regarded as nineteenth century philosophy" (Hodgetts, 1968, p. 21). It seems likely that the historical method is not entirely applicable for classroom use, however. Studies have shown it should be supplemented by new knowledge from psychology and related disciplines. How children learn may be as important as what they learn (Milburn, 1972, pp. 6-7).

This aspect of education has received much attention. Inquiry-teaching has been acclaimed as a way to develop

problem-solving and critical-thinking skills. The Alberta Social Studies program advocates use of inquiry strategies which combine the three components; knowledge, skills and values (Responding to Change, 1974, pp. 95-99). Although there has been disagreement with this approach to teaching (Krug, 1967, p. 13), the present Alberta curriculum is based upon a mode of inquiry. The curriculum stresses values and the valuing process and suggests that prevailing attitudes may be changed (Responding to Change, 1974, pp. 95-99).

Recent studies have documented the effect of biased material in fostering undesirable racial attitudes. The failure of not stressing desirable attitudes toward races or controversial issues was also reported (Hodgetts, 1968; McDiarmid and Pratt, 1971). Ziligs, who has done considerable research in measuring student attitudes, emphasizes the results of using biased material in the classroom (Ziligs in Fowlie, 1972). Other studies agree (Russel and Robertson, April, 1947, pp. 205-213). This poses a problem for the social studies teacher. To counteract it, critical reading skills must be developed.

In the field of Native Studies there is a lack of resource materials and curriculum models. No previous curriculum development has been carried out concerning the role of the Indian in Canadian history. Few reliable sources on which to base curriculum are available (Walker, 1961). Biased reporting has occurred in the past

(Chapter 2). This presents a challenge and an opportunity to those involved in education in Alberta today. It has also been of concern elsewhere.

Historians in England, Canada and the United States have been accused of bias in their interpretation of history. They have been called "betrayers", accused of "teaching prejudice" and of fostering "international misunderstanding" (Dance, 1960; McDiarmid and Pratt, 1971; Billington, 1966).

Because biased reporting is evident in Canadian textbooks and history books, it is important for students to realize that the interpretation of history depends upon the historian. Writers differ widely in their training, background and method of presentation. "Clio's house is indeed a spacious one, with many different dwelling places, planned and furnished in many different styles" (Brinton, Jan., 1964, p. 310). Events are interpreted according to the scholarly standards, the conception of events, the hypotheses and the frame of reference of the historian. On the other hand, the standards and rules which guide the historian may not have been considered by the Jesuit, the fur trader or the explorer whose work is a primary source for future ages.

It is also important for the student to be aware of the vagueness of many of the primary sources with which the historian works. It is difficult to be certain about the past. Thus the historian recreates the past as he

sees it. It is not surprising that disagreement exists among scholars. As D. J. Goodspeed explained it: "the truth -- the infinitely complex, incomprehensible, multitudinous truth -- is blurred or is comprehended only in outline or vaguely, as a shape seen through a mist" (Goodspeed, Winter, 1959, p. 432).

In addition, it is necessary that students know of the events and issues of the past which have received the attention of Canadian historians. Themes were developed at an early date. The diversity of the regions, the relationship to England and the United States, political and constitutional questions, economic developments and the metropolitan influence have all been studied. A high standard was set in these investigations of the images and patterns of the white man's past in Canada. The Indian was not given comparable attention (Regehr cited in Allen, 1973, pp. 97-98). This neglected aspect of Canadian history merits attention by both the historian and the curriculum builder.

In the past, the social studies has done little to encourage the separate aspirations, attitudes and interests of the Indian and non-Indian students. Hodgetts notes that "the mere existence of different races in Canada, not to mention the differences and opportunities created by them, has made little impression on the high school students". They demonstrate "no constructive sense of

belonging to a unique, identifiable culture" (Hodgetts, 1968, p. 85). Much can be done to correct this in the social studies classroom. It is imperative that a beginning be made.

Critics have also stated that the history being presented in the schools today does not instruct the student for the complexities of life (Oliver and Shaver, 1966, pp. 7-8). This is especially true for the Indian student (National Indian Brotherhood, 1972). As Currie remarked: "There is nothing...in our school systems today which says, 'It is good to be an Indian' and we, the people of Canada, are proud of these people who were here when the first white man arrived" (Canada, Standing Committee on Indian Affairs, 1969). To correct this, and to separate the myths from the realities, must be a major goal of the social studies. Thus, the need for the study.

Chapter 3

PURPOSE, PROCEDURE AND PLAN

INTRODUCTION

The major purpose of this study was to determine the way in which the role of the Indian has been interpreted in Canadian history and the implications of this interpretation for the social studies program. This aspect of the problem has been examined in Chapter 2. The need for awareness and appreciation of the role of the Indian in Canadian history in the secondary school social studies program has been established. The development of a teaching resource unit for the grade ten social studies was based upon the conclusions reached in the study of the literature.

A survey of the literature was conducted to determine the selection of objectives, content, learning activities, and evaluation for the unit on Native Studies. Selections were made from the literature which was concerned with specific aspects of the development of the unit. The stages of development are each discussed in a separate section of this chapter. The first section provides the rationale for the thematic approach to the curriculum unit. The second section deals with the instructional plan and the

development of the unit. The third section concerns the procedure followed. The fourth section consists of the assumptions, limitations, delimitations and definitions of terms used in the study.

RATIONALE FOR THE THEMATIC APPROACH TO CURRICULUM UNIT

Introduction

Responding to Change lists some implications for the social studies. One of these states that "Studies should illuminate basic societal conditions, trends and problems and these should be emphasized in a selection of content" (1974, p. 2). There are many recurrent themes which characterize the values, human conditions, social reality and cultural experience of Western Canadian Indians within the context of Canadian society. These themes permeate the social, personal, political and literary activities of contemporary Indians. Current titles such as The Unjust Society (Cardinal, 1969), Indians Without Tipis (Sealey & Kirkness, 1973), Defeathering The Indian (LaRoque, 1975) are illustrative of these. One way to deal with these recurring themes in the social studies is through a thematic approach to curriculum building.

As is true with any conceptual approach, the thematic approaches chosen for this study are interdisciplinary and inclusive. They apply to different subject areas and lend themselves to comparative analysis. Thus they meet the objectives of the Alberta social studies as defined in the handbook. The list of themes presented in this study are not intended to be exhaustive, rather they are illustrative. A total Native studies curricula would include materials from the many different Indian groups

and from different sources within each group tradition. The Native Studies unit presented in this study uses historical documents and anthropological and literary examples. An overview of the themes and the reasons they were chosen for the study follows.

The Indian In The History of the Canadian West

"The Search For Identity" is illustrative of the current cultural renaissance of Indian groups. The search involves cultural, historical, philosophical and sociological re-definition and revival. The final definition will be that of the Indian people and it will be determined by their world-view and their heritage and culture. The social studies has an important role to play in this search.

The struggle for identity began in the 1960's. It has centered on the legal and political interpretation of the Indian Act, the Treaties and Indian rights. It is felt that political and economic autonomy will lead to psychological and social growth. Indian spokesmen have presented briefs to the government, used the media and press to advantage and brought the public to an awareness of the situation. Indian leaders are being heard. No longer invisible, they are speaking out. Half Breed (Campbell, 1973) and Defeathering the Indian (LaRoque, 1975) express the hope that the dominant society will listen to what they have to say.

The selection of material and the teaching strategy for this lesson was intended to have the student confront the reality of what it means to be an Indian in Canada in 1975. He will determine "what ought to be" when he is aware of "what is". With this knowledge he will be better prepared to look at "Problems and Their Roots in History".

Assimilation and integration are historical concepts which are important to the understanding of Indian-White relations in Canadian history. The "Indian fact" of 1975 suggests a resilience of cultural strength and perseverance. The struggle to retain the culture includes physical, economic, psychological and cultural dimensions. Cardinal's The Unjust Society (1969) was a focal point in the struggle. Citizens Plus and subsequent unified action were others. Blue Quills school was another. Positive results may be seen in the governmental acceptance of the goal of cultural retention and the rejection of the centuries-old concept of assimilation.

Separation has also been acclaimed by minority Indian groups. Alienation and anger are evident as well. The Kenora sit-in incident, the Grande Cache highway dispute, the march on Ottawa, and the incidence of alcoholism and crime are also aspects of the current scene.

There are also the complexities of experience which combine to form the cultural traditions of different Indian groups. These require understanding. "Who Is An Indian" attempts a legal definition of "Indian". Three

contemporary Indian authors offer their interpretation.

The influence of the Indian on the Canadian identity is considerable. Art, music, fashions, fiction, drama, political and social comment are popular Canadiana. Indian Associations and Indian Brotherhoods are making political impact at the provincial and federal levels of government. More and more Indian people are in science, business, education, industry, and agriculture. Both historically and contemporarily, the Indian is a part of the cultural mosaic that is Canada.

"Interpretation of Canada's History" examines how the historians have pictured the Indian. The myths and stereotypes of the Indian which have been perpetuated in the textbooks and history books used in the schools have been of concern to educators throughout Canada. The McDiarmid and Pratt study of the textbooks used in Ontario schools (1971) and studies of history books (Hodgetts, 1968; Vaderburgh, 1968) reveal the basis of this concern. This lesson presents an overview of the interpretation in history on which to base the themes which follow.

The social studies teacher must develop the critical thinking and reading skills in the students. The place and the time, as well as the frame of reference of the author, must be taken into account when students use primary sources. The theme "When Did Canada's History Begin" examines some data and theories which have been offered. The linguistic families who were present when

the white man arrived are introduced. Pre-history is briefly reviewed. The student is left to determine when Canada's history began.

To further the development of critical thinking skills, the student is given data in which conflicting value positions are evident. Using basically the same data, the government prepared the "White Paper" and the Indian people responded with their "Red Paper". Thus bias in interpretation is explored.

"The Impact of the European" is an inherent part of Canadian Indian history. The impact is dealt with in a series of conceptual themes: "When Cultures Collided", "The End Of A People", "It Is None of Our Affair", "The Gun Comes West", "White Man's Diseases", and "The Fur Trade". That cultural change and diffusion began long before the first contact with the white man is important to the understanding of what followed. The tremendous changes that occurred in a short time are investigated in these themes.

The immensity of the interior and the diversity of the people who lived there are illustrated in "The First European Visitor to the North West". The documents chosen for this thematic problem are the Kelsey Papers and interpretations of the journey by E. E. Rich and J. Warkentin. How the historian reaches his interpretation of history is illuminated.

The fur trade rivalry had a tremendous impact on the Western Indian tribes. Changes occurred rapidly. This is documented in "Conflict On The Plains". Present problems which have their beginnings in the period are placed in perspective as the student investigates this theme.

The valuing process receives further attention in the next thematic problem, Death of a Delta. Two opposing value positions are evident in the film. Forced to take value positions, the students will clarify their own values.

"A Fight For Métis Rights" portrays a unique Canadian peoples' fight to maintain the way of life they had created. The dominant society imposing the norms it had developed on the Indian and Métis people is vividly pictured in this theme.

"Text of a Treaty" and "The Indian Act" present the concept of the Indian from the governmental and legal viewpoint. The terminology, style of writing, frame of reference and the concepts on which they were based contrast with the comments of contemporary Indian people.

The history of Canada has not yet been written by her Indian people. However, the oral tradition is strong and some Native spokesmen are trying to correct the one-sided interpretation. "From the Indian Point of View" summarizes one hundred years of Canadian Indian history.

THE INSTRUCTIONAL PLAN

A major part of this study has been devoted to the development of a model resource unit on Canadian Native Studies for use in the secondary school at the grade ten level. Primary sources indicated in the bibliography and dating from the 1600's to the present day were selected as a basis for the four-week resource unit. Criteria for selection were that a document is primary; is an interpretation by a major historian; or is an interpretation by a contemporary Indian writer. The unit includes documents from the periods of Canadian history which most affected the Western Indians. An attempt was made to include material illustrative of Canadian historians and their conflicting interpretations of the past. The unit offers a limited amount of this type of material.

It is evident that the usual chronology of events, the division of Canadian history used in conventional history courses, are not applicable to the history of Western Canadian Indians. Natural divisions seem to be:

1. Pre-European: the Canadian Indian to the 16th century.
2. Pre-contact: the impact of white culture and technology on Western Indian tribes to 1670.
3. Contact and the fur trade: the diffusion and conflict of cultures, 1670-1763.
4. Increased contact: the gradual erosion and loss of traditional culture resulting from increased contacts, 1763-1871.

5. Governmental and environmental changes: the establishment of the reservations, the Treaties, and The Indian Act, 1871-1959.
6. Re-definition and re-vitalization: the modern era, 1960-1975.

These divisions form the underlying structure of the Native Studies unit.

An attempt was made to use a variety of approaches toward the use of historical documents. In some cases, a single document was chosen to represent what was, in fact, a complex situation. In this case, the document has been used to illustrate or reinforce something the student has learned. Documents have been selected for study in their own right. To facilitate this study, questions have been posed to take the student beyond the actual document quoted. Documents have also been used to provide the substance of a particular topic. The students were expected to dig into them and find out for themselves what was actually happening at the particular period. This type of exercise was provided for in the historically controversial topic "Louis Riel". In other lessons, documents provide different views of events or of men in history. The lesson "Bias in History" presents the government White Paper and the Indian view of it. Various assessments are given and the student is confronted with the importance of the "frame of reference" of the

historian. A further type of documentary evidence was provided by the use of statistics and use was made of statistics in the activities as well.

The suggested teaching and learning activities which follow each selection are not intended to be prescriptive. The teacher may select from the questions or use alternative devices. However, in the field-testing this did not occur. The assignments varied in difficulty. Some were quite simple and tested only reading comprehension and understanding. Others demanded critical thinking and the skills of analysis, synthesis and evaluation (Bloom, 1964). Some of the suggested activities required the student to go beyond the documents cited for further research.

The Development of the Unit

The problem of developing a curriculum resource unit for the grade ten Canadian Studies on the role of the Indian in Canadian history was considered in relation to four major types of questions.

1. What educational objectives or purposes should the unit seek to attain?
2. What learning experiences can be provided that are likely to bring about the attainment of these purposes?
3. How can the content and activities be effectively organized to provide continuity and sequence for the learner so that the unit will not appear as an isolated

learning experience?

4. How can the effectiveness of content, sequence and learning experience be evaluated by the teachers and students on a daily basis?

The first of these questions concerned the formulation and classification of the major educational objectives of the unit. The objectives stated were explicit formulations of the ways in which the students were expected to change in their knowledge, thinking, feelings and actions. As the time was limited to a four-week period, and the resources consisted of those provided in the unit, only a few of the possible changes were considered. It was therefore important to clearly identify the objectives. Class time and effort would then be used constructively and would be guided by a plan of action.

The formulation of the objectives was therefore a matter of careful consideration, based on previous experience, and aided by consideration of various data. A review of the literature (Chapter 2), a pilot survey of student attitudes (Chapter 5), the concerns expressed by Indian spokesmen (Cardinal, 1969; LaRoque, 1975), the deliberations of historians (Milburn, 1972) and the nature of cross-cultural education provided sources. The learning theory and the philosophy of education which is accepted for the social studies was considered. The objectives suggested by these diverse sources led to the selection of the major objectives of the unit.

The relative emphasis which was to be given to the various objectives required the use of some guiding conceptions and generalizations. The rationale of the social studies program served as a guide. It was necessary to distinguish goals that would likely be attained in the time available with the grade ten students who would be involved in the field-test. The objectives chosen were placed in the learning sequence where they would most likely be attained. As goals, they provide for the use of the developmental evaluative techniques. The post-test and the 'daily log' were structured to give evidence of the extent to which the objectives were being realized.

The cognitive objectives for the Native Studies unit include knowledge of terms and methodology. The more complex abilities and skills of critical thinking are also important. The unit is structured to allow for the development of critical reading and thinking abilities.

Controversial issues and value systems are an important aspect of the topic under consideration. Such potentially explosive value issues must be discussed within a critical-thinking framework which is controlled by evidence. The students must define, suggest alternatives, and examine the logical consequences of these alternatives. In doing this they will examine their own value systems and they may modify, reinforce, reject or clarify an opinion previously held (Beyer, 1971).

Fenton identifies behavioral, procedural and substantive values. In discussing procedural values he states that:

> If a student insists that his prejudices should not be challenged and defends them with an emotional appeal, he should be forced to subject them to the test of evidence and to defend them in the face of the full array of scholarly argument...(He) must be willing to look at evidence for his position and to accept the method by which social scientists and historians arrive at conclusions.
>
> (Fenton, 1966, p. 42)

The unit will be concerned with procedural values. Substantive values must, at least, be raised in the classroom so that the student may examine his personal behavior and clarify his values.

Educators recognize that student interests, attitudes and character development are difficult to evaluate. It is recognized that the use of affective measures for the developmental evaluation of the Native Studies unit may elicit responses which the student feels are the desired ones. For this reason, the 'daily log' forms a vital part of the evaluation.

The limited time-period is another limitation in the use of developmental evaluative measures. Interest, attitudes and values are assumed by some educators to develop slowly over time. Krathwohl, Bloom and Masia suggest the opposite may be true. They state that "affective behaviors undergo far more sudden transformation than do cognitive behaviors" (1964, pp. 15-28). Their

hypothesis is that the higher affective domain categories may take longer and be more difficult to obtain.

Formerly, evaluation was entirely in the cognitive domain. The assumption was that problem-solving ability was a consequence of information. Studies by Tyler (1934, 1951), Furst (1958), Jacob (1957), Dressel (1968) and Bloom (1964) disputed this theory. Research has shown that "affective behaviors develop when appropriate learning experiences are provided for students" in much the same way that cognitive behaviors develop from appropriate learning experience (Krathwohl, Bloom & Masia, 1964). This rationale has been followed in the development of the learning experiences of the unit on Native Studies. It was used as an organizing principle in delimiting, describing and classifying the objectives according to the structure of the unit. The focus was placed on individual learning experiences and on the possibility of constructing a "continuum of behavioral response" (Fenton, 1966).

Within this framework, it was possible to set precise attainable goals for each lesson. These could be evaluated in class discussion, the daily log, or at the end of the unit. The proposed major unit objectives for the field-testing of the unit are presented here.

Major Unit Objectives

The two volumes in the Taxonomy of Educational Objectives have been used as guides in setting attainable daily lesson objectives. The numbers preceding the objectives refer to the appropriate objective in the taxonomies (Bloom, 1956; Krathwohl, Bloom & Masia, 1964).

Knowledge:

1. Knowledge of terminology. (1.11) To know technical terms such as frame of reference, hypothesis, fact, source, critical thinking, history.
2. Knowledge of methodology. (1.25) To know the major elements in the methodology of the professional historian.

Skills:

1. Interpretation. (2.20) The ability to grasp the thought of the reading as a whole at any desired level of generality.
2. Analysis of elements. (4.10) To be able to recognize unstated assumptions and to distinguish fact from hypothesis.
3. Analysis of relationships. (4.20) To be able to determine whether evidence supports a hypothesis.
4. Production of a unique communication. (5.10) To be able to report verbally or in writing the results of the process of synthesizing information learned over time.

5. Derivation of a set of abstract relationships. (5.30) To be able to develop hypotheses.
6. Evaluating in terms of internal evidence. (6.10) To be able to assess the degree to which statements in an article are factually accurate using internal evidence.
7. Judgements in terms of external evidence. (6.20) To be able to compare theories and facts about Indian cultures.

Values:

1. Willingness to receive. (1.2) To be able to listen when others speak.
2. Willingness to respond. (2.2) To answer questions and to volunteer information.
3. Preference for a value. (3.2) To examine several viewpoints on a controversial issue in order to form an opinion.
4. Acceptance of a value. (3.1) To show a desire to develop in verbal and written communication.
5. Conceptualization of a value. (4.1) To form judgements regarding the responsibility for conserving Indian cultures.
6. Generalized set. (5.1) To show readiness to revise judgements accbrding to evidence and to judge problems and issues in terms of the situation and the consequences rather than with a closed mind.

The second question concerned the selection of learning experiences that would accomplish the objectives of the unit. The learning experiences that would most likely result in the attainment of the objectives were those which required an inquiry approach. Through the inquiry method, the student would be led to question, to define the problem, select relevant data, construct hypotheses to guide research, and justify the resulting interpretation of past actuality. The selection of learning experiences was based on the assumption this approach would be used.

In addition, each lesson considers a "thematic problem". The themes and concepts inherent in each problem require investigation. Value questions which are related to the concepts are presented. Value conflicts are evident. The consequences of different value positions are documented for the past and open for interpretation for the present and the future. The content and activities are organized to provide continuity and sequence of the knowledge, skills and abilities of the grade ten Canadian Studies program.

An effective formative evaluation of the content, sequence, and learning experience was the next question considered. The developmental aspect of the study required that such evaluation be detailed and immediate. The instrument chosen was in the form of daily log. The

student would complete the Likert-type evaluative scale at the end of each lesson and comment openly on the learning experience. The teacher would evaluate the lesson. In this way, the researcher would be guided in a possible revision of the content, sequence and learning experiences. Thus evaluation on a daily basis was considered to be a valid means of determining the appropriateness of content, sequence and activities.

PROCEDURE

The following procedures were undertaken:

1. A pilot survey of attitudes was conducted to determine prevailing attitudes toward the Indian. Fifty students were involved.
2. An analysis of the attitude survey was carried out to provide data for the selection of objectives of the unit.
3. Field-testing of the unit took place in three grade ten classrooms; in Grande Prairie, High Prairie, and Valleyview.
4. The unit was field-tested in Blue Quills Indian School.
5. Post-testing was conducted to determine whether the objectives of the unit were reached.
6. Daily logs were kept by the cooperating teachers and the students to provide formative evaluation of each lesson.
7. Analysis of the daily logs for the various classes was completed.
8. Revision of the unit, as suggested by the analysis, was carried out.
9. Conclusions which result from the analysis were drawn.
10. The basis of acceptance or rejection of the assumptions was presented in Chapter 6.
11. Recommendations were made for the social studies in accord with these findings.

ASSUMPTIONS, LIMITATIONS, DELIMITATIONS AND DEFINITIONS

Assumptions

This study is predicated upon the following assumptions:

1. The assumption that selected historical documents will reflect with some degree of validity contributions of the Indian to Canadian society.
2. The assumption that the field of Indian study will be a worthwhile contribution to the Alberta Social Studies program.
3. The assumption that the curriculum unit developed for the instructional plan will enable the students to view their Indian classmate more positively and the Indian student to view his white classmate more positively.
4. The assumption that the role of the Indian in Canadian history and the reasons he had been given that role must be re-defined from the perspective of the 1970's.
5. The assumption that a broader, more tolerant look at Canadian history and the Indian people will result from the value issues studied in the unit.

Limitations

The researcher is cognisant of certain limitations in such an evaluative design.

1. A small number of classrooms was a part of the study. The volunteer sample was small, not random and, therefore generalizability was limited.
2. A Likert-type questionnaire was designed and piloted among the students involved in the study. The questionnaire evaluates whether or not the unit met its objectives. The summated Likert-type scale is subject to the differential tendency of individuals to use a certain type of response (Kerlinger, 1973, p. 496).
3. The time element was a limitation. The necessity of a four-week unit required careful selection of material with which to illustrate the Indian contribution and to give a broad perspective to the role he has played, and his place in historiography.
4. Ideally, the study of Canadian Native peoples should not be a separate unit but should be an integral part of Canadian Studies.

Delimitations of the Study

The focus of the study is two-fold:

1. The historical interpretation of the role of the Indian, specifically the Western Indian, in Canadian

history.

2. The implications of this interpretation for the social studies program.

The model curriculum unit was developed from primary sources, the historian's interpretation of these sources and the contemporary Indian interpretation. The unit was field-tested in classrooms in Grande Prairie, High Prairie, and Valleyview. It was also tested in the Blue Quills School. Evaluation was formative or developmental and was based upon a daily evaluation by students and teachers. A post-testing of student attitudes toward selected aspects of the objectives of the unit was carried out. The following are delimitations:

1. Field-testing took place in a small number of classrooms.
2. As the number of classrooms was small, generalizability was not possible.
3. The study was restricted as to time period. It consisted of materials for a four-week unit and was carried out in 1975.
4. The schools selected for the study were in Northern and Central Alberta.
5. The activities and teaching strategies were based on selected documents and interpretations.
6. The number of classroom teachers involved in the study was small.
7. The evaluative procedure may further delimit the study.

Definitions of Terms Used

Assimilation. The condition whereby a culture is absorbed by another culture so that it is no longer identifiable as different, or as a separate part of the population. The culture would, in effect, disappear.

Cause. The condition that may be presumed to be the most decisive to what occurred, or which made the difference between what occurred and what would probably have occurred in its absence, is the cause.

Civilization. This is a value term used to designate some special type of culture, or to contrast the society with some other.

Culture. Culture is a descriptive term concerning the sum total of ways of living built up by a group of humans and transmitted from one generation to another.

Curriculum. This entails the selection and structuring of cultural knowledge which is to be translated into individual learning.

Development. The term development is used to characterize any series of events which exhibit a directional, cumulative change that either terminates in an event or exhibits a perceptible pattern of growth.

History. History is an interpretation of the past of mankind which is based upon an incomplete and selective record of past events. It implies "the scientific study of the sources -- the concrete

relics and monuments of the past on one hand -- and the pictoral and written documents on the other" (Childe, 1947).

Historian. The historian is an interpreter of the development of mankind. He aims to compose accurate accounts and analysis of selected portions of the past, and to reach valid generalizations which will provide credible explanations of the development of contemporary events, thoughts, manners, and institutions.

Historical document. The historical document is a record produced literally or geographically, of an idea or event of the past by a person who was directly associated with the idea or event in time and space. The terms document and source will be used synonymously.

Historical method. The process by which the historian gathers, examines, selects, verifies, and presents historical facts and interpretation in an orderly context, or edits historical sources, is termed the historical method. It includes analysis; the testing of historical sources for authenticity and the selection of particulars from the authentic materials; and synthesis; the putting together of particulars into a narrative or exposition that will stand the tests of critical methods.

Indian. A person recognized as an Indian under the terms of the Indian Act is legally defined as an Indian (R.S.C., 1949, c.149). The term Indian, as used in this study, refers to all persons who are of aboriginal descent. The terms Indian and Native will be used synonymously throughout the study.

Indian Reservation. The areas of Crown land embodied within the terms of the treaties, set aside by the Crown as the legal domain of the individual Indian bands, and secured for their exclusive use, exploitation and development (Daniels, 1973, p. 7).

Indian Treaties. The agreements signed by the representatives of the various Indian bands, and by the representatives of the Crown; under the terms of the agreements the Indians gave up their lands to the Crown in return for actual and promised consideration.

Inquiry. Inquiry may be defined as "a sequential pattern of behavior which moves the student from problem to solution and is comprised of the six stages of orientation, hypothesizing, defining, exploring, evidencing and generalizing" (Massialas, 1966, p. 115). This "general pattern or sequence of events begins with identification of problems and ends with conclusions or interpretations and suggestions for further studies" (Massialas, 1973, p. 175).

Inquiry teaching. "Inquiry begins with a question." This approach "introduces the student ... to the process of understanding or learning on a step-by-step basis beginning with observations, and proceeding through the drawing of inferences from these observations, the formulation of hypotheses respecting what (has been) observed and inferred, and testing the reliability of these hypotheses. Finally, the student should be encouraged to apply his hypothesis by projecting the future dimensions of whatever situation has been under observation." (Kellum, 1969, pp. 101, 106)

Integration. Integration would entail the combining or coordination of selected aspects of another culture into one's own while, at the same time, maintaining selected aspects of one's own culture. The individual would freely choose the elements he wished to retain or those he wished to borrow.

Métis. The term Métis as used in this study refers to those persons who are of both Indian and White descent. In some of the literature, these people are referred to as Half-breeds.

Native. Native is used to designate all persons who are of Indian heritage. It "refers to both Indians and Half-breeds (Métis) because both are of aboriginal

descent" (LaRoque, 1975, p. 17).

Objectives. Objectives are value statements about that which the unit on Native Studies is designed to achieve, or that which the learner is expected to accomplish.

Primary Source. A primary source consists of actual remains or relics associated with a person, group, or period. It includes oral and written testimony, or the records kept and written by actual participants in, or witnesses of, an event.

Secondary Source. The reports of persons who relate the actual testimony of a witness to, or participant in, an event are secondary sources.

Resource unit. This is a compendium of information gathered around a central theme or topic, which consists of the instrumental content, teaching and learning strategies and activities, the objectives and intended outcomes of a learning experience.

Treaty rights. The conditions of compensation which are embodied in, or arise out of, the terms of the treaties signed between the representatives of the Indian people and the representatives of the Crown (Daniels, 1973, p. 8).

Chapter 4

A NATIVE STUDIES RESOURCE UNIT ON THE ROLE OF THE INDIAN IN CANADIAN HISTORY FOR THE GRADE TEN SOCIAL STUDIES

THE INDIAN IN THE HISTORY OF THE CANADIAN WEST

CANADIAN STUDIES - GRADE TEN

The developmental unit for the Grade Ten Social Studies is about the history of the Canadian West. It is about the people who lived the history and those who wrote about it. Most of all, it is about the people who were most affected by that history; the Indians of the region.

The fur trader, the explorer, the missionary, the policeman, the government agent, the traveller and the settler all had an impact on the Indian and on his environment. This unit is based upon the reports and the historical documents of some of the people who came to the great North West.

The suggested readings and activities reflect the purpose of the unit. Readings have been selected as indicative of the thinking of the time in which they were written. As such they provide an overview of the history of the region. The activities provided in the unit will encourage critical thinking. The readings and discussions will lead the student toward a better

understanding of the problems faced by the Indian in contemporary society. Awareness of the problems will promote cross-cultural empathy and allow the students to formulate tentative solutions.

Thus the unit has lessons for the present and for the future. It will be the responsibility of the student to conclude what those lessons are and what use may be made of them for the future.

The Resource Unit

The unit on Canadian Native Studies is in the form of a resource unit. It consists of a compendium of information gathered around the central topic of the role of the Indian in Canadian history and the interpretation of it by historians. It contains the instrumental content, the teaching and learning strategies and activities, the objectives and intended outcomes of the learning experience. The focus is on the Indian and his relations with the white community.

Each lesson considers a thematic problem concerning some aspect of the central theme. The problems inherent in the contact of the Indian with the European are supported by documentary evidence. Various interpretations are included. As well, the student is presented with value questions and value issues relating to the concepts inherent in each problem. Value conflicts and the

consequences of different value positions become evident. By the introduction of primary sources, "the raw materials of history" (Bumstead, 1969), it is possible for the student to make maximum use of the historical inquiry approach to the problem.

The purpose of selecting particular historical thematic problems was to allow the student to "fasten upon something we do not know about the past and try to discover it" (Collingwood, 1946, p. 9). Greater insight into the problem will come with the effort to discover past actuality (Krug, 1967, p. 3). The inquiry method leads the student to define the problem, select and compile relevant data from initial research, construct hypotheses to guide research, prove, disprove or reject the hypotheses through validation, and justify the resulting interpretation of past activity.

LESSON 1

THE SUBJECT OF IDENTITY

Overview: The problems which young Indians face in maintaining their cultural identity while pursuing a vocation in the larger society are examined in this lesson. It is suggested that teachers read "Vocation or Identity: The Dilemma of Indian Youth," for background material. Marlene Castellano presents the dilemma from the standpoint of the Indian. Waubageshig, ed., The Only Good Indian. Toronto: New Press, 1970, pp. 45-52.

Objectives: At the completion of the lesson, students should be able:

1. To give three examples of problem situations which were illustrated in the play.
2. To take a value position on: "Educational success is the answer for freeing individuals from discrimination".
3. To determine the five most pressing problems facing the Indian people today.

Reading: Benedict, Nona, "The Dress", in Waubageshig, ed., The Only Good Indian, Toronto: New Press, 1970, pp. 54-63.

Additional Reading: The teacher may wish to assign "Funny - I'm Still Looking For That Place". Morris Issac establishes a pattern of venturing out into the world to try his luck, and returning to the reservation for renewal

when social and psychological disintegration threatens, Anthropologica, Vol. 13, 1971, pp. 22-36.

Procedure: The play "The Dress", by Nona Benedict is to be read orally with students choosing a narrator and characters. Following the reading, teacher and students will discuss the play and the behavior of the characters. Once the problem has been defined, and the areas of concern identified, students may hypothesize as to why the place of the Indian in contemporary society is similar to that of the characters in the play.

The following format is suggested for the discussion:

1. What is the play about?
2. What problems are evident?
3. What techniques does the author employ to lead the reader to an awareness and understanding of the separation of the Indian and white lifestyles?

In questions 1-3 the students analyze the play and the behavior of the individual characters. The students develop an awareness of the gap between the cultures, and of the procedures employed by individuals to deal with the problems encountered.

4. How do you account for the setting of each scene?
5. Do the characters seem to be a part of the larger society?
6. Why do they keep the Grandfather's gifts?
7. What might explain the actions of the characters in Scene V?

Questions 4-7 establish the reason for inquiry. They are designed to make the students formulate questions and state the problem as simply and directly as possible.

8. How does the author view the place of the young Indian in Canadian society?

9. What might be the reason for this view?

10. How do you account for the fact that the characters in the play were between the white and the Indian culture and a part of neither? The questions 8 - 10 are to encourage discussion. These, and similar questions which may arise, will allow each student to form his own tentative hypothesis.

The additional reading assignment will allow the student to check the validity of his hypothesis. In discussing the Indian in contemporary society, the student will focus on the problems he is aware of. For homework, he may be asked to list the five most pressing problems facing the Indian today.

LESSON 2

PROBLEMS AND THEIR ROOTS IN HISTORY

Overview: The problems faced by all Canadians in contemporary society are many and varied. Those faced by the Indians are immediate, but they have their roots in the history of the land and its people. The question of how these problems came about, and why they continue to be unresolved, is a complex one. Assimilation has been suggested as one way to solve the Indian's problems. Integration has also been hailed as the answer. Recently, some have advocated a policy of separation. We will examine these three concepts in their historical context.

Objectives:

1. To define the terms assimilation, integration, and separation and give examples of them.
2. To name three prominent Indian spokesmen and identify their principle concerns.

Readings: Cardinal, Harold, The Unjust Society, Edmonton: M. G. Hurtig, 1969. Excerpts from pages 21, 24-25.

Pelletier, Wilfred, For Every North American Indian Who Begins To Disappear, I Also Begin To Disappear, Toronto: Neewin, 1971, pp. 3-23.

The soliloquy given by Chief Dan George in the Playhouse Theatre, Vancouver, spring of 1968. Appendix 1.

Procedure: In the play, The Dress, some of the problems encountered by the person of Indian heritage in pursuing a vocation in the larger society were discussed. For homework the students were asked to list what they considered to be the five most pressing problems facing the Indian today.

Students may be put into groups of four or five to compare and discuss which problems are most pressing. Each group should choose a spokesman who will lead the discussion and formulate what the group sees as the most important problems. When group consensus has been reached, the problems should be ranked in order of priority as determined by the group.

Each spokesman may present his group's list to the class as a whole. Differences in choices will be evident. Discuss the reason for this. Were the facts, experience, and frame of reference of the individuals who made the choices different? Would the Indian Council agree with the choices made? Is it likely that the Federal Government would list other problems? Would an outsider see the problems the same way a resident of the reservation would? What is the importance of an individual's frame of reference in the defining of events?

For discussion: What are the possibilities open to the Indian people for a meaningful role in Canadian society?
Concepts: Assimilation, integration and separation.

If the students are not familiar with these concepts, the teacher may wish to use the remainder of the period for concept development. Taba's strategy is applicable (1962, 1969). The teacher may write the word "assimilation" on the blackboard, ask for student definitions, and record those given. Next, have students categorize the definitions. Give each category a title. The students should then arrive at the tentative definition of the word assimilation.

If the students are familiar with the concepts, the teacher may proceed as follows. Have the students read the excerpts and answer the following question: what are the possibilities open to the Indian who wishes to play a meaningful role in Canadian society? The excerpts are related to the philosophy of assimilation and integration. Students are to put themselves into the shoes of the Indian and "walk awhile in his shoes". They will be asked to take a value position on one of the alternatives presented and justify their choice. They may do further research to prepare to do so.

The following questions may be considered:

1. How does the position of Pelletier differ from that of Chief Dan George? From that of Cardinal?
2. Would you say that all of these Native spokesmen are opposed to a policy of assimilation? Do you agree with them? Why or why not?

3. Write down your own definition of "Indianness".
4. Choose one of the alternatives, assimilation, integration or separation and be prepared to defend your choice.
5. Additional Reading: Excerpts from Wuttunee, Wm. I. C. Ruffled Feathers: Indians In Canadian Society, Calgary, Bell Books, 2nd ed., 1971. Wuttunee proposes a solution to the "plight" of the Indian people of Canada. His proposal differs from that of Cardinal. What is Wuttunee's position on assimilation? Would you say this position receives the support of Indian groups? Why or why not?
6. Discuss the frame of reference from which the author interprets the present situation. Would this differ from that of an Indian in the local community? In what ways? Defend the choice of alternatives you made in question 4 with Wuttunee's position in mind.

LESSON 3

WHO IS AN INDIAN?

Overview: Canada's Indian Act defines an Indian as "a person who pursuant to this Act is registered as an Indian or is entitled to be registered as an Indian". An Indian can live on the reservation and is entitled to certain rights. However, a person may be an Indian and yet may not be an Indian according to law. In this case he does not have the right to be a member of a reserve community, or to hold any title to reserve resources.

Who, then, is defined as an Indian by this law? Registered Indians are. The children of registered Indians are Indian. A woman, whether an Indian or a non-Indian, who marries a treaty, or registered, Indian automatically becomes a legal Indian.

However, legal status may be lost. A legal Indian may become a non-Indian. An Indian woman who marries a non-Indian automatically loses her Indian status. An Indian may give up his status by applying to Ottawa for enfranchisement. He may become a Canadian like anyone else, but he renounces his treaty rights to do so. He gives up forever his right to live on, and have membership or share in, the reserve resources and land. He will likely be cut-off from his family and friends. Any children he may have will be prevented from claiming legal

Indian identity. In effect, he gives up the rights and privileges of being an Indian for all time.

There are also legal differences between treaty Indians and registered Indians. Treaty Indians are those whose ancestors signed Treaties with the Crown; they ceded Indian lands in return for specified rights to be granted in perpetuity. Those who did not sign the Treaties, but chose to remain Indians under the Indian Act, are registered Indians. This division of the Indian people under Canadian law may have prevented unity among Indians who were seeking to better the position of their peoples.

Canadian Indians are seeking a definition of themselves which is satisfying and meaningful; one which expresses their true identity, their "Indianness".

Objectives:

1. To determine the importance of the frame of reference of the authors of the Indian Act in defining the persons who are covered by the Act.
2. To define the phrase "as long as the sun shines and the rivers run" as it relates to the present situation.

Reading: Excerpts from The Indian Act, 1951, RSc149, The Department of Indian Affairs and Northern Development, Ottawa: Queen's Printer, 1970, or from an encyclopedia.

Procedure:

1. In the last lesson, the students were asked to take a value position on assimilation, integration or separation. The students should be formed into three groups according to the choices made. Students should be given some time to prepare a statement of the position chosen which is supported by facts or evidence. A panel discussion may then be held with each group defending the position they have chosen. The complexities of the choice and the difficulty of the individual who is asked to make it will become evident.
2. Students may read the excerpts from the Indian Act and, following the format for discussion which was established in Lesson 1, state the problem, establish the reasons for inquiry, and discuss the issues as they see them in order to arrive at hypotheses.
3. "As long as the sun shines and the rivers run" may be defined in reference to the Indian Act and the treaties. Students may be required to define the phrase for consideration in the next class.

LESSON 4

INTERPRETATION OF CANADA'S HISTORY

Overview: Although the Indian people have lived in North America for many thousands of years, their written history has been the observed and interpreted record of the white man of European heritage. In this lesson, some examples of this interpretation will be examined. It is important to know that the writings of the historian are colored by his attitudes, values, beliefs and culture -- his frame of reference. This poses problems because the Indian viewpoint on the happenings of history are missing. We have only the Journals of the fur trader, the records of the missionary and the fur companies, and the travel narratives of observers as sources on the role the Indian played in the history of the West.

Objectives:

1. To pick out at least three examples of biased interpretation.
2. To draw up a hypothesis as to the effect this bias may have had on Canadian Indians.
3. To hypothesize as to the effect this may have had on non-Indians.

Reading: Excerpts from Lower, A. R. M., Canadians In The Making: A Social History of Canada. Toronto: Longman's Green,

1958. Brief excerpts may be chosen. Some examples are: "The French ... learned the art of the canoe, they learned to face the winter, they learned to meet that still greater peril, the scurvy; they learned Indian languages. They learned Indian ways, in all their filth and carnality, and in their occasional nobility." "Once the white man had pushed back the forest and the danger it contained, among which the Indian was the greatest,... the fiends in human shape could be thought of as children of nature." "The French term for 'Indians' was realistic, les sauvages" (Lower, 1958, pp. 5, 10-13).

Readings made available may be chosen from the conventional textbooks as well. Examples which may be used are given in Appendix 2. Any of the other history texts may be used as well.

Procedure: Student definitions of the term "Indian" may be given. The difficulty of arriving at a defensible definition will be evident. The relevance of the term as it is applied to all "Indians" should become questionable.

The students will read the excerpts from Canadian history books which have been chosen. Remind them to read critically. Have them search for instances where opposite interpretations of an event are given. Students should make notes of any value terms used and decide whether or not they reflect bias. Have them keep the objectives in mind as they read. The students may be

encouraged to do further research on textbook bias. The following assignment may be done for the next lesson.

1. Give at least three examples of biased interpretation. Justify your choices.

2. Give one example of opposite interpretations of an event.

3. The history books referred to in this lesson, and others which have a similar interpretation, have been used as textbooks in Canadian schools for generations. What effect may this have had on the way the Indian views himself? On the way the non-Indian views the Indian? On the way the Indian views the non-Indian? On society?

4. "One cannot understand a culture without knowing its language and being a part of it." Do you agree? Why or why not?

5. Comparison of the treatment of Indians by the white men in the nineteenth and twentieth centuries can delineate differences in the interpretation of the role of the Indian in the history of the two centuries. One of the following films may be shown to illustrate this.

Films:

Ballad of Crowfoot, (10 min.) (NFB)

Who Were The Ones? (7 min. 28 sec.) (NFB col.)

You Are On Indian Land (McGraw-Hill)

a. How have the legal means for Indians to protest injustices changed in Canada in one hundred years? Why this change?

b. Compare the protest methods used in 1869-70 and 1885 with those used today when reservations are a way of life for most Indians.

c. The Indian view of history after the arrival of the white man is the theme of the film Who Were The Ones? Compare this view with the view given in the history books in your library. Suggest reasons for differences in the interpretation of Canadian history.

LESSON 5

THE INDIAN BACKGROUND IN CANADIAN HISTORY

Overview: The Indian has been a part of the recorded history of the white man in North America ever since Christopher Columbus landed on the shores of San Salvador. The Indian has been seen as a resource and as a problem. Regardless of how he has been seen, he has survived. He has been abused in peace-time and in time of war, but his ability to survive in this vast country has saved his diverse cultures. In spite of the white man's disease and alcohol, the Indian has succeeded against overwhelming odds in maintaining his culture and his identity.

Contact between the European and the Indian was inevitable and some cultural diffusion was bound to occur. Although the Indians outnumbered the Europeans in the early period, they were unable to withstand the impact of a more highly developed technological and political civilization. The result was a change in the rhythm of life, an upset in the economy and a shattering of the social pattern of Indian life. The traditional Indian cultures broke down. The rate of breakdown varied according to time and place. The seventeenth century Indians of Eastern Canada and the colonizing Europeans did not differ much economically. Thus the Eastern tribes had a better opportunity and a longer period of time to

recover from the clash of cultures. This was not true of the Indians of Western Canada who met the full force of European civilization in the nineteenth century.

This lesson gives an overview of the Indian background of Canadian history. It is an interesting story and one which has not been fully told.

Reading: Stanley, G. F. G., "The Indian Background Of Canadian History", Canadian Historical Association: Report, 1952.

Objective:

1. To compare and contrast the interpretation of the Indian and his place in Canada's history given by Stanley, with those studied in the previous lesson.
2. This lesson is meant to provide students with background material which will be useful in the following lessons. The student should be aware of the fact that this report was written by a non-Indian.

Procedure: Read "The Indian Background In Canadian History".

1. Choose one of the periods of history described by Stanley. Rewrite it as it would have been told by an Indian who was present at that time. Put yourself in the Indian's role and tell your story in the first person.
2. In what ways does your story differ from the interpretations of the Indian discussed in the last lesson? Why?

LESSON 6

WHEN DID CANADA'S HISTORY BEGIN?

Overview: General histories of Canada begin with the coming of the white man to the continent of North America. Geography is covered in the first chapter of many of the history books and the first people to appear in the pages are the Vikings. Other books begin with an account of European expansion, John Cabot, or the fur trade. Typically, a general history of Canada will begin with a description of Canada's diverse physical features, go quickly through the Vikings and Cabot, detail Jacques Cartier's "discoveries", and begin to tell the history of exploration and settlement. It is assumed Canada's history has just begun.

Little attention is paid to the fact that Canada had pre-European inhabitants. The Indian people are often treated as part of the setting, the environment in which the history of the European can unfold.

Once the white man is established on the continent, the Indian is given a role in the history of the European in Canada. Some of the comments of historians are revealing. Careless wrote: "The search for the north west passage, however, the hopes of unknown riches, the enterprise of business men and seafarers and the dreams of national power, brought men from a newly aggressive Europe to America in the sixteenth century. And so the real

history of Canada began" (Careless, 1963, p. 25).

Lower, however, states that "the history of Canada, then as now, lay in the future" (Lower, 1958, p. 5). While Lower did mention the Indian, it was not in reference to the past or future history of Canada. "The Indian may occupy a large space in the annals of those dark and bloody times, but we know now that from the day the first white man stepped ashore, he was doomed. The history of the future did not lie with him."

That the new land was to be the white man's to make his own had been assumed since the earliest times. Lescarbot wrote from Canada in the early 1600's: "This province we are about to found will be worthy to be called your daughter, the colony of men of courage and the retreat of those of your children who are not contented with their lot" (Lescarbot, 1615, p. 326).

Objectives:

1. To name ten linguistic families who were in Canada when the European arrived.
2. To give at least two examples to illustrate that the human past of the Canadian West is grounded in great antiquity.

Readings: Precis of "Archaeology and Prehistory: The Saskatchewan Case" by Z. S. Pohorecky, in Allen, R., A Region Of The Mind, Regina, University of Saskatchewan, 1973, pp. 47-64.

Selected excerpts from Macdonald, Robert, Years and Years Ago: A Pre-History: Canada I, Vancouver: Evergreen Press, 1971.

The teacher should prepare an over-head of a map showing the linguistic families of Canada. An appropriate map may be found in Gooderham, Kent, I Am An Indian, Toronto: Dent, 1969.

Procedure: The students may be asked to check the history books in the library and note Chapter headings and dates. What date does the author refer to first? Would you agree that this is when the history of Canada began?

Next, read the precis of the article Prehistory of Saskatchewan and the excerpts chosen from Macdonald.

The over-head projection map of the location of the major Indian tribes may be displayed. Students may be given a copy of the map.

1. Discuss the location of the various linguistic families and tribes.
2. The Indian is often referred to as if all the tribes were one people. Cultural and physical variety is found among Indian groups but incidents and traits are attributed to all Indians. Such reporting is inaccurate. Discuss the diverse lifestyles of the various tribes and their use of the environment.
3. What role did the Indian play in the survival of the

white man in the harsh environment of the New World?

Assignment: Write a short paragraph about when you think the history of Canada began. Justify your choice.

LESSON 7

THEMES IN CANADIAN HISTORY

Overview: Historians not only disagree about when the history of Canada began but they also disagree about the influences which have affected Canadian history. Some of these themes are presented in the readings.

Objectives:

1. To list factors which may determine the way in which a historian interprets an event and to justify the choice by example.
2. To determine the hypotheses one of the historians may have proved as the basis for his theory.

Readings: D'Avity, "The Natural Savage," from A General Description of the Americas, Paris: 1637, pp. 30-31. The excerpt may be found in Bumstead, Documentary Problems In Canadian History, Vol. 1, Georgetown, Ontario: Irwon-Dorsey Ltd., 1969.

Lamothe, Cadillac, "The Lost Tribes," in Milton Quaife, ed., The Western Country In the 17th Century, also in Bumstead, pp.53-58.

A precis on the continentalist theory by W. A. Mackintosh, Canadian Historical Review, IV (I) March, 1923.

A precis on the constitutional theory, D. G. Creighton, Canadian Historical Review, XXIX, March, 1948.

A precis on the frontier thesis of Turner.

A precis on the environmentalist theory by J. M. S. Careless, Canadian Historical Review, XXXV, March, 1954.

The teacher may prepare a short precis on each of the above theories.

Procedure:

1. The paragraphs in which the students determined the date of when the history of Canada began may be discussed. Differences in choice will be evident. Why is this so? What factors may have influenced the choice? Can the group reach a consensus of opinion about the date? Why not? Is this also true of historians?
2. The selection of readings concerning the themes that have interested Canadian historians may be given to the students. Using only the narrative, the students will be asked to form some conclusions as to the following points.
   a. What questions prompted the writer to begin his research?
   b. Who wrote the selection? What do you know of the author by his interpretation?
   c. What factors influenced the author in his choice of facts?
   d. Identify the circumstances under which one of the passages was written.
   e. Try to determine all the hypotheses one of the historians used as a beginning point in formulating his theory.

3. The inquiry may be carried out by assigning certain themes to each group. When the groups have discussed the themes in terms of the above questions, they may present their conclusions to the class for further discussion and expansion.

LESSON 8

BIAS IN INTERPRETATION

Overview: In the last lessons, the frame of reference of the historian was investigated. An example of how two very different interpretations of events can result from basically the same data will be considered.

The Department of Indian Affairs and Northern Development places a different interpretation on conditions and events from that of Indian spokesmen. Since there is a disagreement, and both sources are knowledgeable, students will recognize that two points of view are presented. The authors have chosen their facts, drawn a hypothesis, and interpreted the data according to the frame of reference under which they operate. This is true of the historian and his interpretation of history also. The readings will help to develop critical reading skills.

Readings: Excerpt from The Unjust Society, by Harold Cardinal, pp. 128-9.

Excerpt from the "White Paper", 1969, and Citizens Plus, 1970.

Objectives:

1. To assess an article in terms of the author's biases and the interpretation he presents.
2. To report on the probable frame of reference of one of the authors in a short paragraph.

Procedure: The students are to read the excerpts. Following inquiry discussion, they may answer the questions which follow the readings. These answers will be discussed in class next day.

Assignment: Answer the following questions. Be prepared to discuss your answer and to justify it with evidence.

1. What is the problem as it is defined by the Indian Affairs Department? What is the problem as it is defined by the Indian Association spokesmen?
2. What tentative solutions are suggested by the government? By the Indian Chiefs of Alberta?
3. List some facts that are offered by each of the above to support the hypotheses.
4. In each case, where were the facts obtained?
5. What are some of the factors which likely influenced the Government in the choice of facts?
6. What factors may have influenced the Indian leaders who drew up the Red Paper?
7. How do historians obtain the facts about past events and conditions?
8. List some of the factors that may influence their choice of facts.

LESSON 9

THE IMPACT OF THE EUROPEAN

Overview: In the next lessons, the impact of the European on the Indian will be considered. The impact was felt in the West long before the first white man arrived. The horse caused a revolution in warfare and in lifestyle. The gun changed the balance of power and caused vast shifts in the population. The white man's disease and his alcohol decimated the Indian tribes and made it easier for the white man to settle the West. Over all of this, was the impact of the fur trade.

The fur trader and explorer came after the horse, the gun, and the diseases. But he too caused changes. Lifestyle changed to fit the trapping economy. Communal life-ways gave way to the individual family unit on the trap line. The power and authority of the traditional society was undermined. The medicine man and the Chief lost status and power and the philosophy and religion was no longer adequate.

Finally, the missionary and the settler came West. The buffalo disappeared and there was famine in the land. The Mounted Policemen came to put down the Riel Rebellion and to maintain law and order in the West. The railway cut across Indian lands. And the settlers moved always to the West.

By 1871, the Indians were being put onto reservations under the promises granted by the treaties. Here they have remained.

Objectives:

1. To describe three ways the European impact was felt in the West long before the first white man arrived.
2. To outline the ways that one of these changed the Indian culture and tribal structure.
3. To state at least five ways in which the Indian contributed to the establishment of the White Man in the West.

Procedure: Previous lessons show that there exists a basic problem in Canada with respect to the first Canadians. Many of them are without hope and feel alienated, while many are bitter about the intentions of the white majority. This state of affairs is not in accord with the ideals of justice and equality to which Canadians are committed. It may also be dangerous because in growing discontent lies a threat to society. How did the present situation develop? In tracing the experiences of the Indians in their contact with the White Man and his culture, it is possible to achieve a better understanding of the situation.

What happened when the cultures collided? Study the selections and answer the questions which follow. Be prepared to discuss your answers.

Readings: Excerpt from The London Times, September 14, 1829. Appendix Three. "The Extinction of the Beothuk Indians" from Teaching Prejudice by McDiarmid and Pratt, Toronto: Ontario Institute for Studies in Education, 1971, pp. 64-65.

Assignment:

1. How would you compare the extinction of the Beothuk Indians with the Frog Lake Massacre? Would you say that the people who exterminated the Beothuk were savages? Can you cite an instance from the 20th century which is comparable?
2. Few of our history books tell the story of the Beothuk. What are some of the reasons historians may have for avoiding the story? Does it fit the frame of reference of the European who came to Canada to save the barbarian?
3. Were the Europeans totally responsible for the extinction? What factors may have lowered the Beothuk's chances of survival?
4. The European contact with other Indian tribes resulted in cultural diffusion. Cultural diffusion occurs when cultures meet. Traditions and customs of one culture may be adopted by the other. This occurred in Canada when Indian and White cultures met.

a. List customs of Native Canadians which are honored in Canada.

b. Arrange to interview a person from the Indian community

to find out what traditional customs are still followed and how they are carried out.

c. You may choose to read a biography such as Poundmaker by Norma Sluman or Sitting Bull by G. McEwan to determine the customs of a particular tribe.

5. The immigrants who came to the West from various European countries adapted to the new way of life. In doing so, they borrowed much from the culture of the Natives. Imagine that you are an immigrant to the North West in 1870. What are some of the customs you must "borrow" from the Indian in order to survive? What are some of the customs of your homeland that will aid you in your adaptation to the new environment? Which of these may be "borrowed" by your Indian neighbours?

6. What is your ethnic heritage? Discuss the degree to which you are aware of that background using the following criteria.

a. Is ethnic heritage referred to at home?

b. Do any family customs stem from your ethnic background?

c. What do you feel toward this heritage?

d. What does being a Canadian mean to you?

LESSON 10

IT IS NONE OF OUR AFFAIR

Overview: Henry IV of France issued a mandate to evangelize the North American tribes and assimilate them into French colonial life. The task was given to the missionaries. In 1635, Father le Jeune devised a plan of settlement which was based on agriculture. This plan he set forth in a published report known as a Relation.

The Jesuit Relations, published once a year, became one of the most effective means of arousing interest in the missionary work and in the colony of New France. They are interesting reports and they enable us to understand something of the nature of the Indian when he first contacted the white man.

Objectives:

1. To write an essay on the effects of the missionary on the traditional way of life of the Indians. Include five ways in which the Indian contributed to the establishment of the white man in Canada.
2. To define cultural diffusion by giving specific examples.

Readings: R. G. Thwaites, ed., The Jesuit Relations and Allied Documents, 3, Cleveland: The Burrow Brothers Co. 1897, excerpt in Bumstead, 1969, pp. 78-79. Excerpt from a speech by Red Jacket, an Iroquois chief, in Appendix 4.

Excerpts from Thompson's Travels concerning the manito may be included.

Procedure: The students may first be given the readings. The essay may be assigned for the next day. The remainder of the period will be devoted to role play.

Role Play: Imagine you are an Indian living at the time of contact with the missionary.

1. The missionary teaches you it is wrong to have charms and amulets and to have faith in a medicine bag. You have noticed that he wears a cross. Describe the confusion in your mind. What questions would you ask the missionary to clear up the confusion in your mind?

One student may play the role of the missionary and try to answer the questions put to him.

2. A missionary has recently arrived in your territory. Shortly after his arrival a small-pox epidemic decimates your people. The missionary baptized the dying. What might your attitude toward the missionary be?

3. It is the custom of your tribe to have more than one wife. This is an important social device for taking care of women who would otherwise have no means of support. The missionary teaches that it is a sin to have more than one wife. Give your reactions.

Students may be given situation roles such as these. They may work in groups to prepare positions on value

issues. Each group may then act out the role for the class.

Discussion questions for essay preparation:

1. Religion is defined as a set of beliefs about the universe which give meaning to people's lives. Would you say the Indians had a religion?
2. Indian religion was not separate from the practice of medicine. The shaman was religious leader and doctor. Why were they called witches and sorcerers by the Jesuits?
3. The appearance of small-pox on the Plains resulted in a decline in belief in the shaman's power. How did this new disease undermine his power? What effect might this have had on Indian religious beliefs?
4. Prepare your essay outline with these points in mind.

LESSON 11

THE GUN COMES TO THE WEST

Overview: The first impact of civilization to reach the northwest was not that of the fur trader. He was preceded by the horse, the gun and the disease of the white man. The revolution caused by the white man's gun is well illustrated by the expansion of the Cree of the Woods.

The northern Cree were first visited by Radisson and Groselliers in 1658-60 when the French were attempting to re-establish the St. Lawrence fur trade, the structure of which had been destroyed by the massacre of the Huron middlemen by the Iroquois. The finest furs came from the northern forests of the Cree; these Indians were later to become the mainstay of the fur trade with their expert trapping and conservation practices. In 1663, Crees accompanied the French from Lake Superior to James Bay and the fur trade of the North West was born.

With the white man's gun, the Cree expanded their territory and displaced the other tribes of the North West. The Chipewyans were driven from their fur-rich territory south of the Churchill River. The Beaver tribes were driven back from the Athabasca River and the Peace River and Lesser Slave Lake were made the western boundary of Cree territory. The northern forests of the present provinces of Saskatchewan and Alberta were penetrated as

well. The Crees trapped this vast area and traded with the French - or with the English on Hudson's Bay - and later with the English on the St. Lawrence.

The officers of the Hudson's Bay Company at York Factory tried to secure a peace which would protect the northern tribes and permit them to cross Cree territory and trade at the Bay. These efforts were not successful. It seems likely that the possession of the gun by some tribes, and not by others, caused a general northward movement of the tribes.

Similar displacement took place further west as the Slaves were driven from the Athabasca to Great Slave Lake. Peace was obtained only after smallpox had reduced the Cree in 1781.

The Sekanais were forced to cross the Rocky Mountains by the hostile Beavers. The Nahannis were backed up to the mountains at the headwaters of the Laird River. Such displacement of people and change in life style came about as a result of the gun and the search for furs. However, it is also well to remember that the gun and iron tools of the white man made life easier for the Indians.

In time, the gun reached the prairies and with it came a revolution in the life of the Plains Indians. The gun changed the old pattern of war. It swung the balance of power to the tribe which was armed. It also contributed to the disappearance of the buffalo.

Objective: To describe in an oral report how the gun changed the Indian culture and tribal structure.

Readings: Saukamappee's story as he told it to David Thompson illustrates the ways the horse and the gun changed the patterns of war and power in the northwest. Saukamappee was an old Piegan Chief, enemy of the Snake Indians.

"We had more guns and iron-headed arrows than before: but our enemies, the Snake Indians and their allies, had mis-stu-tim (big dogs, that is horses) on which they rode, swift as a deer, on which they dashed at the Piegans and with their stone puk-a-mog-gan knocked them on the head, and they had thus lost several of their best men. This news we did not well comprehend and it alarmed us, for we had no idea of horses and could not make out what they were."

"...they (the Snakes) formed their usual long line by placing their shields on the ground to touch each other, the shield having a breadth of full three feet or more. We sat down opposite to them, and most of us waited for the night to make a hasty retreat. The war chief was close to us, anxious to see the effect of our guns. The lines were too far asunder for us to make a sure shot, and we requested him to close the line to about sixty yards, which was gradually done, and, lying flat on the ground behind the shields, we watched our opportunity when they drew

their bows to shoot at us. Their bodies were then exposed and each of us, as opportunity offered, fired with deadly aim, and either killed, or severely wounded, every one we aimed at.

The war chief was highly pleased, and the Snake Indians, finding so many killed and wounded, kept themselves behind their shields; the war chief then desired we would spread ourselves by twos throughout the line, which we did, and our shots caused consternation and dismay along their whole line. The battle had begun about noon, and the sun was not yet half down, when we perceived some of them had crawled away from their shields and were taking to flight. The war chief seeing this went along the line and spoke to every chief to keep his men ready for a charge of the whole line of the enemy, of which he would give the signal. This was done of himself stepping in front with his spear, and calling on them to follow him as he rushed on their line, and in an instant the whole of us followed him.

The greater part of the enemy took to flight, but some fought bravely and we lost more than ten killed and many wounded."

Procedure:

1. Students may prepare an outline for a brief oral report on the cultural changes caused by the gun. They may use the library for further research. They will find

that the guns were noisy and short-ranged. The first muskets obtained by the Indians did not wholly replace their traditional weapons. But they did do a great deal to change Indian warfare. Wars suddenly became much more deadly. By use of the horse, the Indians were able to travel over great distances quickly and the tribe having the gun and the horse had a great advantage over tribes who did not. The report should explain how the horse, gun and disease upset the culture of the Indian tribes. Would you say that change was inevitable? Why?

2. The students may be given time to prepare reports. Reports may be heard and discussed.

LESSON 12

WHITE MAN'S DISEASE

Overview: The white man brought at least fifteen diseases to the New World. The Indians had no immunity to these diseases. The effect on the Indian was disastrous.

Evidence from Indians is not extensive. Since they had no written language, they were not able to set down their observations and thoughts. But we do have some evidence; first in the records of traders who reported what the Indians said at the time, and secondly, in the oral tradition of the people.

Objective: To describe and explain the impact of new diseases on the Indian.

Readings: R. Glover, ed., David Thompson's Narrative, 1784-1812, Toronto: The Champlain Society, 1962, p. 246.

Farley Mowat, Coppermine Journey, Toronto: McClelland and Stewart, Ltd., 1958, pp. 43-44 and 90-91.

Marius Barbeau, "Indian Days on the Western Prairies", Bulletin No. 163, Anthropological Series No. 46, Ottawa.

Procedure: Students may read the assigned articles. Following this, they may be asked to imagine a space ship arrived on earth from outer space. The newcomers were welcomed although their customs and culture was different. They were better armed and more technologically advanced

and so assumed a dominant position. Epidemics began to sweep the continent and numbers of people died. Describe the reactions.

LESSON 13

THE FUR TRADE

Overview: The fur trade was not only a white man's business enterprise. It was also an Indian trade in which Indian traders were as active and involved as the white trader. Trading centers existed before the white men came to North America and archaeologists have proven that inter-tribal trade was common.

La Verendrye (1734) noted that the Assiniboine visited the villages of the Mandan and Hidatsa people to trade for corn. He also noted that Indian middlemen, who had direct contact with the white man, were supplying some materials manufactured in Europe to the Mandan. La Verendrye wrote that the Mandan Indians "are sharp traders and clean the Assiniboine out of everything they have in the way of guns, powder, ball, knives, axes, and awls".

Because of such trade many tribes of the northern plains became familiar with the white man's guns and metal tools, as well as horses, some years before they met the white man. Hundreds of horses and guns were exchanged at the Mandan and Hidatsa villages in the years 1804-5. It was common practice for the Indians to mark up the trade goods by 100%. The Crow Indians would buy horses from the Shoshoni, sell them to the Mandan at double the price. The Mandan would again double the price of the horses

when they sold them or traded them to the Cree or Assiniboine.

The Indians were experienced traders and keen bargainers. They knew about values and mark-ups. In addition, they knew what they wanted.

When the white man extended his fur trade, it was at the expense of the middlemen. Self-interest caused the Indian middleman to discourage the white fur trader from extending direct trade to the more distant tribes. However, the distant tribes wanted to do business directly with the white traders. Competition for the fur trade led to the establishment of inland "posts" and affected the role of the middleman.

The trading post served a variety of functions for the Indians. They came to the posts in the fall to obtain winter supplies for the hunt and in the spring to bring the winter's catch. The trading post also served as a recreation center where the Indian could obtain liquor as a present. It functioned as a bank where he could get credit for the winter's hunt. The post was a place where it was possible to obtain help in time of need. Health care was given as well. The posts served as a news and social center; a place to meet and visit.

The posts became important to the Indian. At them he learned a great deal about the strange customs and ideas of the white man. This diffusion of ideas helped to change the culture of the Indian.

The standard of value used in the trade was the "made beaver pelt". This was a prime beaver skin in good condition. A yard of cloth cost two made beavers, an overcoat cost five, and so on.

It was important that trade goods be "fit for the Indian trade". The Indians expected quality merchandise in exchange for their furs and robes and they would not accept inferior goods. White traders were careful to obtain the kinds and qualities of goods the Indians wanted. When trade was extended into a new area, the traders tried to find out the kinds of goods that the Indians wanted. This would encourage the trade.

Objectives:

1. To explain "cultural exchange" and give examples.
2. To hypothesize about problems which were evident at this time and are still evident today. To select factors which may have contributed and to offer solutions.

Readings: John C. Ewers in People and Pelts, pp. 1-9.

Excerpts from David Thompson's Travels and Burpee's La Verendrye which illustrate cultural exchange.

J. J. Heagerty, Four Centuries of Medical History in Canada, Vol. 1, Toronto: Macmillan Company, 1928, p. 268.

Excerpts from any of the fur trader's journals. The short excerpts from the Journal of Simon Fraser are illustrative. Lamb, Simon Fraser's Journal, pp. 61-97 in Appendix 5.

Procedure: The students may read the first two selections. The following discussion questions may then be considered.

1. It has been said that the Indians were unsophisticated children of nature who became easy prey for cunning white traders. Do you agree or disagree with this statement? Why or why not? Justify your choice.
2. List some ways the fur trader and trade goods changed the Indian culture and life style. Decide if these had implications for the future.
3. Discuss ways the Indian culture influenced the white culture. Tentatively define cultural exchange. Read the other selections. Consider objective 2 as you read.
4. Choose a specific Indian tribe of the mid-nineteenth century in the Canadian West. Visit the resource center to familiarize yourself with the cultural setting of the tribe in time, place, and life style. Study the ways of obtaining food, clothing, and shelter. Note the customs, religious beliefs, and the relationship of the tribe with the white men.

Working in groups of two or three, write out some scenes about aspects of the life of the tribe you have chosen. Be prepared to dramatize these for the class.

Discuss what it means to stereotype. How does portraying how the Indian actually lived differ from the stereotype which is presented in movies?

LESSON 14

THE FIRST EUROPEAN VISITOR TO THE NORTH WEST

Overview: When Henry Kelsey was twenty-one years old, he became the first European to see the Canadian Plains. He was led like a tourist by friendly guides. Yet the exploration and exploitation of the region was not to occur for another hundred years. This lesson will consider the report of the journey left by Kelsey and the description of it by two historians.

Readings: The Kelsey Papers, Ottawa: Public Archives of Canada, 1929.

The Western Interior, by Warkentin, J. Toronto: Carelton Library, No. 15, 1964, Chapter 1.

The Fur Trader and the Northwest, by E. E. Rich, Toronto: McClelland & Stewart, 1967, pp. 30-75.

Objectives:

1. To list ten ways that Henry Kelsey was dependent on his Indian hosts and the implications of this dependency.
2. To analyze one of the historians; his culture, frame of reference, attitude toward the Indian, and discuss the interpretation according to this analysis.

Procedure: The Kelsey Papers provide a comprehensive outline of Kelsey's activities from 1683-1722. These papers were first published in 1929 by the Public Archives

of Canada, after being found in Ireland. The first journey is described in poetry form. Later journies were documented in journal form. The Papers indicate the location and cultures of the Indian tribes. Kelsey describes the customs and practices of the various tribes he encountered on his journeys. It is evident that he was totally dependent upon the Indians and that he was treated well.

Read and discuss the Papers and the interpretations of them. The students may hypothesize as to why the Hudson's Bay Company suppressed them, and why the company "slept on the Bay for a hundred years" before further exploration was undertaken.

Students may carry out the activities which are suggested in the objectives of the lesson.

LESSON 15

CONFLICT ON THE PLAINS

Overview: The Hudson's Bay Company was incorporated on May 2nd, 1670. Trade was carried on from the Bay through Indian "middlemen" who carried the furs to the English in return for goods. The trip was long and dangerous but the English attracted the Indians by quality merchandise and fair practices.

Direct contact with the Indians occurred with the expansion of trade to the North West. La Verendry's exploration of 1738 was followed by French traders who came to the region west of the Bay and intercepted the Indians on their way to the Bay. The French obtained the best and lightest furs from the Indian. Transportation costs were high so they also obtained English trade goods from the Indians.

To counteract this development, the Hudson's Bay Company sent Anthony Henday inland in 1754 to encourage remote tribes to travel to York Fort to trade. He was not successful; inland posts were established on the North Saskatchewan -- Cumberland House (1774) and Hudson's House (1776).

The North West Company was formed in 1784 and rivalry was intensified. The fur trade rivalry increased the use of brandy and Indian demand made it an important trade

item. It also, for a time, put the Indian in a position of enjoying a sellers' market and exploiting the situation.

The Red River settlement was established in 1811. By 1821, rivalry was at an end and the Companies united. Trade was reorganized. The Hudson's Bay Company governed the vast territory of the North West and the Indian was kept dependent on the Company and its policy.

However, pressure of settlement and expansion from Eastern Canada led to the end of the era. Finally, in 1869, the last bulwark of the Company was surrendered and the land over which it had control was sold to Canada.

Readings: Precis of the Hudson Bay Company Charter.

Excerpt from Innis, Fur Trade In Canada, New Haven: Yale U. Press, 1963, for a description of the forts and the standards of trade.

Excerpts from history books concerning the fur trading activities, company policy, effect of the fur trade, and the rivalry. Some examples which may be useful are:

Daniel Harmon, North West Company (1802), pp. 72-73.

A. S. Morton, A History of Canada West to 1879-81, London: Nelson, 1939, pp. 244, 283, 286, 360.

G. B. Stanley, The Birth of Western Canada, Toronto: U. of Toronto Press, 1960.

Objectives: At the completion of this lesson, the student should be able to:

1. define the term middleman as related to the fur trade.

2. write a paragraph describing the effects of the use of alcohol as an inducement to trade on the Indian.

Procedure:

1. Rule a page to form two columns. Label one column advantages and the other disadvantages. As the students read, they may complete this chart. For example, iron pots for cooking were an advantage, alcohol was not. Discuss and compare the findings.
2. Describe the extent of land given to the Hudson Bay Company under the Charter. Should the people of the area have been consulted before their lands were given away?
3. Would the Hudson Bay Company rules regarding liquor appear to have been adequate? In what ways was the fur trade responsible for the traffic in liquor?
4. Discuss competition in the modern business world; include the necessity of obtaining raw materials, the role of the middleman, sales outlet, and market requirements.
5. The fur trading companies covered a vast territory in their trade with the Indians. They dealt with many different tribes. Fur company rivalry adversely affected the Indian. It led to tribal rivalry, addiction to alcohol, and displacement of tribes. Using the linguistic map and a political map, locate the forts and decide which tribes were most affected by the establishment of the forts.
6. Suggest ways by which the Hudson Bay Company could

have prepared the Indians for the impact of settlement.

Would it have been in Company interest to have done so?

Was a sense of dependency established in this period?

Why?

LESSON 16

LOUIS RIEL

A FIGHT FOR MÉTIS RIGHTS

Overview: The union of the Hudson's Bay Company and the North West Company occurred in 1821. There had been a duplication of fur-trading posts throughout the North West and a re-organization was necessary. Many former servants of the Companies were left without work. Many of these men had Indian wives and families and had no desire to return to their homeland. There were also a number of Métis or "country-born" who were left unemployed. The Hudson's Bay Company set aside land at Red River for these people and helped to settle them. In addition to these families there were a number of children who had been abandoned on the posts when their fathers returned to England or Scotland. The Company brought in priests of the Roman Catholic and Anglican faiths to set up schools and churches and help maintain law and order in the community.

The people of Red River lived peaceably and the settlement grew. A unique way of life evolved. Farming was undertaken in a limited way. There was the twice yearly buffalo hunt to the plains. In 1840, the hunt consisted of 1210 carts and 1630 people. It was organized along military lines with a president, captain, guides, and soldiers. Many buffalo were killed and the pemmican

was sold to the Company.

Without consulting the people of Red River, the Hudson's Bay Company sold much of its land, including Red River, to the Canadian Government for 300,000 pounds. The Federal Government appointed William McDougall as governor of the colony - again no attempt was made to meet with the people of Red River. The colony established their own national assembly and the stage was set for the rebellion, 1869-1870.

In the period 1870-1880 most of the Métis moved to the Saskatchewan region where they hoped to continue life in the old style away from the white settlers who were moving west. However, the area began to attract settlers, the Métis were ignored by the government, and the rebellion of 1885 occurred.

Objectives: Students will be expected to:
answer the following value question and justify their position. Should the government have shown interest in the problems of the Métis and consulted them before making decisions?

Readings: Documents pertaining to Louis Riel may be found in: Jackdaw No. C2 Riel,

Gooderham, K., I Am An Indian, Toronto: J. M. Dent & Sons (Canada) Ltd., 1969, pp. 81-92.

Numerous interpretations of the Riel Rebellion are

available. The teacher may wish to refer to these at a later date. In this lesson the students should be presented with documentary evidence only.

Procedure: Study the documents. Decide what your position is and defend it. The topic could be debated, if time permits.

Additional Sources: Stanley, G. F. G., Louis Riel: Patriot or Rebel? Canadian Historical Society Booklets, No. 2, Ottawa: 1970. Dhand, H., L. Hunt & L. Goshawk, Louis Riel - An Annotated Bibliography, Saskatoon, University of Saskatchewan, 1972. Lists over 180 sources.

LESSON 17

DEATH OF A DELTA

Overview: The film Death of a Delta illustrates the effect of modern technology on a tribal culture. It presents the position of the British Columbia Power Commission and the position of the Chipweyan Indians. A conflict of interests is evident.

Objective: After viewing the film the students will be able to take a value position on the question "Should the dam have been built?"

Film: Death of a Delta, available, Educational Media Division, Department of Extension, University of Alberta.

Procedures: The film, Death of a Delta, will be shown to the group. No previous comment will be made on the film. Students will watch the film and be asked to take definite value positions.

1. The students are presented with two conflicting views of the same subject; the Bennett Dam from the viewpoint of the British Columbia government and the Power Authorities; the Bennett Dam as seen through the eyes of the traditional Chipewyan Indian on the delta.

The questions: "Who is right?" and "Should the dam have been built?" may be used to launch inquiry as the students identify the problem. The inquiry method also

suggests the students determining how one's frame of reference may affect his interpretation of reality.

2. Death of a Delta also lends itself to the teaching of values. After seeing the film, students would be required to take definite value positions to empirical (or moral) questions. Concern in recent times with ecology and the protection of the traditional way of life of the Chipewyan clashes with the power requirements of the larger society. This suggests the questions:

- Should the dam be removed or not?
- Should assimilation of all groups occur in Canada?
- Should the Chipewyan be compensated and would you be willing to contribute?
- Is "progress" more important than a people?

LESSON 18

TEXT OF A TREATY

Overview: The first influences on the Western Indian tribes were the horse, the gun and the white man's diseases. These were followed by the influence of the fur trader and the missionary. The effects of these contacts were to be supplemented by the influence of the settler. Increasingly the European came to the West to stay. Instead of working until retirement in the service of the fur company or the church, and then returning to their homeland, they settled on land where the conditions were favorable for farming. Many of these men had Indian wives and families so it was not long before the nucleus of settlements began to form. Settlers cleared the land, put fences around it, and farmed it. Already demoralized by the collision of cultures, the Indians found that they had to make further adjustments in their traditional way of life.

Settlement in Eastern Canada was advanced and good land was mostly taken. The Loyalists had come from the United States and taken up land. They were joined by increasing numbers of immigrants from England, Scotland, and Ireland. Soldiers of the British army who were discharged in Canada took up grants of land.

As the land was settled, the Indians were displaced

from their lands. The process rapidly gathered speed. As the White Man moved westward, the Indians surrendered their lands to him. The wave of settlement soon spread over the prairies. As the White Man introduced his agriculture he destroyed the things that were essential to the life of the Indian of the plains - the great herds of buffalo and the freedom to move about at will.

The white man secured the land by making treaties with the Indian. The Indian title to the land was recognized by the White Man and then it was given up by treaty. The parties to the treaties were the representatives of the British crown on the one side and the Indian chiefs on the other. Once the treaty was signed and the land secured for the government, it could be disposed of as it now belonged to the crown.

The text of a treaty follows. Note when it was concluded. The Indians, in return for certain considerations, surrendered their title to the land. Study the wording of the treaty and the accompanying list of goods. A map of the area which was surrendered to the crown is included. Treaty 7 is important to western Indians. Examine it as well. Treaty 6 may also be considered.

Objectives: Students should be able to:

1. write a report outlining the forces which led the Indian to an acceptance of the Treaty in exchange for the land.

2. demonstrate knowledge of the terms of Treaty Seven, the extent of land involved, and the Indian tribes involved.

Readings: The text of Treaty No. 1 or the text of Treaty No. 7. Available in Morris, Alexander, The Treaties of Canada With The Indians, Toronto: Coles, 1971.

Map of the area under consideration.

Procedure:

1. Study the treaty and the map. Trace the area purchased on the map. Next, calculate the number of square miles that were involved in the surrender. Be sure you take into account the land reserved for the Indians and Captain Brant's land. The purchase price was 1000 pounds. What was the approximate price per square mile? Per acre? What would the value of the land be today?

2. How did the Indians sign the treaty? What does this suggest about their understanding of it? Would you say that they realized the implications of signing the treaty? Discuss.

3. Study the list of goods which were accepted by the Indians. Their economy was based on hunting and agriculture. In what ways does the list suggest that they considered their way of life would continue in the old way? How does the treaty represent an important step in ending the traditional way of life of the Indian?

4. Relations between the White Man and the Canadian Indian have been characterized by domination of the white culture over that of the Indian. Indians were placed on reservations to allow the government to open the land for homesteading by white settlers. The land was chosen by government agents within the traditional territory of the tribe. The plan to change the subsistence base of the Indians from hunting to agriculture did not materialize. Examine the rationale of the Canadian government for setting aside reservation land for Indians. Examine the feeling of the Indians about what was happening to them at the time. What were the alternatives open to the government and the Indians? List some alternatives and consider the consequences of each. What decision would you have made considering all the knowledge you have about the move to reservations?

5. Write a paragraph summarizing the probable long-range effects of the land surrenders on the way of life of the Indian.

LESSON 19

THE DEPARTMENT OF INDIAN AFFAIRS

THE INDIAN ACT

Overview: Every aspect of the Indian's life is governed by the Indian Act - his status, his reserve, his rights and privileges, and his local government. His government is of two kinds, local and federal. There is a local band council and the Federal Government in Ottawa. The Federal Government, through the Indian Act, exerts a good deal of control over the local government.

Everything concerning the administration of the band's affairs and the reserve is decided by the chief and council. By-laws are made, grievances heard, and disputes settled. If the band has funds, welfare and road-building schemes may be put into effect. However, the chief and council may not be able to function in this manner. The assets of the band are held by the Federal Government. The band must draw up a budget of proposed expenditures and submit it to Ottawa for approval. If approval is granted, the council may go ahead with plans. Thus, the Indians have only limited control over their own resources and assets. Many Indians are impatient with the restrictions and control the Indian Act imposes on their lives. They resent the paternalistic implications of the Act, and see it as a stumbling block to progress toward autonomy.

The task of Administration of Indian Affairs and implementation of the Indian Act is the responsibility of the Department of Indian Affairs and Northern Development. This Department is divided into agencies with separate responsibilities - reserves and funds, education, economic development, training, job placement, welfare, northern development and wild life. However, most Indians see the local Indian superintendent as the most important part of the government.

A superintendent may be responsible for three thousand or more Indians. He must see that the children receive an education and are placed in jobs. He helps organize band councils, plans such things as housing developments, and arranges for social assistance were required. He explains the Indian Act and interprets it for the council. He is concerned with any industry on the reserve. In effect, he is the man on the spot, and is expected to work toward raising the economic, social, and educational standards of the people he represents.

Readings: Read the actual comments made by some Indians in a discussion on a CBC radio program concerning Indian attitudes toward the superintendents and the system under which the Indian lives.

"I feel that an Indian could do it, provided the government was actually going to screen all the Indians and take the ones that were capable of being the head, as superintendents."

"We have men more capable than they are right here on this reservation to handle those affairs."

"I sort of favour a white superintendent on a reserve. I would think if an Indian were superintendent some of the Indians would be a little bit prejudiced against him being over them...."

"Most of the superintendents I have met have been fine men. Dedicated to helping the Indian in every way. But there are some ... men with no manners, who'll send for you and keep you waiting all day...." (C.B.C. Radio)

"My objections to the government in picking out Indian agents - I don't know whether they do it on a political basis, or on the education basis, or how they do it. But we've had a former school teacher, we've had a miner, we've had a man just out of the army... and another just out of the Air Force. And these fellows have no knowledge of Indian problems and they have no way of dealing with the Indian population. You see, they come here and start off at scratch" (The Way of the Indian, 1971, p. 32)

"The white man's government has allowed (worse, urged) its representative (the superintendent) to usurp from Indian peoples our right to make our own decisions and our authority to implement the goals we have set for ourselves. In fact, the real power, the decision-making process and the policy-implementing group, has always

resided in Ottawa...." (Cardinal, The Unjust Society, 1969, pp. 2-3, 8-9).

"The art of denying Indians their human rights has been refined to a science.... GAIN THE INDIAN'S COOPERATION. It is much easier to steal someone's human rights if you can do it with his cooperation...." (Gerry Gambill, a non-Indian. From a speech at the New Brunswick Conference on Human Rights, 1968).

Procedure: Use the inquiry approach. Possible topics for discussion are:

1. The function of the Indian agent or superintendent was a necessary one when the reserves were established. Do you agree or disagree?
2. The Indian people and the Government should re-examine the role of the superintendent in contemporary reserve life. Agree or disagree, giving reasons for your choice.
3. "The criticisms reflect the views of a minority of Indian people." "The criticisms reflect a majority opinion." Think about these two statements as you read the presentation by the Manitoba Indian Brotherhood which follows.

The Past certainly is a catalogue of inaction and error. Whatever the society as a whole has effected or accomplished, nothing has been done to enable the Indian people to control any aspect of their own destiny. The Indian has never been asked for an opinion concerning his

own well-being.

A federal bureaucracy has not been effective in dealing with Indian problems. Government bureaucracy begins with great energy and excitement and then metamorphoses into vast organisms entirely oblivious to the purpose for which they were founded.

The Federal Government is best at collecting revenues but rather bad at disbursing services. The only logical conclusion is that the Federal Government must finance programs entirely administered at the local level.

The first step is to face harsh facts which are indicative of the truth that past policies were in error or at best not effective.

The fact is that in 1961 all ethnic groups except Indians and Eskimos were more than half urban. Yet, even in the urban areas no solution has been found by society as to how to ameliorate the lot of 1000's of citizens against whom there are innumerable irrational prejudices not susceptible to legislation.

The fact is that in the professional and financial occupations the native Indian follows both East-Europeans and Asians in last place as the most underrepresented group relative to population.

In the unskilled category the Indian leads among those groups over-represented, by a wide margin.

In clerical occupations the Indian is in last place following far behind the Japanese.

Since 1951 the position of the Indian as measured by representation per capita in the economic life of Canada has deteriorated. This deterioration actually accelerated between 1951 and 1961!

Coupled with this fact is the incredible and disgraceful statistic that representation by the Indians on a per capita basis in schools also deteriorated between 1951 and 1961 compared to all other groups.

Trends must not only be changed, but actually reversed.

Today 40 per cent of Canada's Indians live on welfare. 47 per cent of Indian families earn less than $1000 per year.

The infant mortality rate is twice the national average. The life expectancy of Indians is 34 years compared to the national average of 62 years.

Only 9 per cent of Indian families have indoor toilets, and 44 per cent have electricity.

In education these statistics are even more alarming. About 40 per cent of Indian children enter school unable to speak or understand either English or French.

61 per cent of Indian children fail to reach Grade 8, and 97 per cent fail to reach Grade 12.

The goals - at least those of a basic nature - become evident by analysis of readily available factual data.

The programs, however, must work in actuality, not only in theory. The gap between theory and fact to date is that Indian programs have been for Indians but that

they have not been by Indians. (Submission of the Manitoba Indian Brotherhood to the Brandon Conference on Human Rights, 1969, pp. 3-4, 6-7)

Assignment: The White Paper on Indian Affairs. The Federal Government has not been unaware of the feelings of Canadian Indians. The government responded to the feelings when the Hon. Jean Chretien, as Minister of Indian Affairs and Northern Development, presented the "White Paper" to Parliament (1969). This document is very important as its proposals are long-term ones which could shape the future of Canadian Indian people. You have read excerpts from this paper in a previous lesson. Reread them and review the position of the Federal Government at this time on the points outlined in the White Paper.

1. One of the proposals of the Red Paper was that the Treaties and all supporting evidence could be referred to the Supreme Court of Canada. Has this happened? Where and what have been the results?
2. Give an example of at least one major institution that the Indian band has been given control over. What implications does this have for the future?
3. Would you agree that the White Paper initiated a process of discussion and negotiation between the Government and the Indian people. Why or why not?

LESSON 20

FROM THE INDIAN POINT OF VIEW

Overview: Canada's history has been written by white men of European heritage. The history of the Indian from his point of view has yet to be written. However, Indian writers are beginning to correct this. The readings presented in this lesson are some examples. Gabriel Dumont, a Métis leader, writes of his disappointment when the Indians did not support the North West Rebellion. Ethel Brant Monture, a Mohawk, and Barbeau, noted Canadian anthropologist, discuss the effects of the treaties on the Indian people and the changes that resulted from them. Chief Dan George gives a hundred years of Canadian history from the standpoint of the Indian.

Objectives: Since the 1960's a change has been evident; Canadian Indians are no longer passive in their dependency role. They are demanding their treaty rights and the right to handle their own affairs. Students should be aware of the changes and should be able:

1. To outline the principal factors which have influenced Canadian Indian history.
2. To write an essay which is based on evidence, analyzing the present situation, and giving recommendations for the future.

Readings: Excerpt from E. G. Monture, Famous Indians, Toronto: Clark-Irwin, 1960, by Gabriel Dumont.

M. Barbeau, Indian Days On the Western Prairies, Toronto: Information Canada, 1960, pp. 44-46.

Chief Dan George in Appendix VI.

Procedure: The students may read the excerpts and discuss the readings as suggested by the discussion questions. Following this, they should prepare an analysis of the situation for presentation to the class. The analysis may form the outline for the essay assignment.

Discussion questions or background for the essay:

1. Would you say that the Indian tribes contributed to the peaceful takeover of the land by the White Man? Were there any alternatives open to them?
2. List the principal changes and the effects of them as detailed by Barbeau. What is the end result of all these changes on the Indian people.
3. Discuss Barbeau's statement: "The Indian lost his bearings on a starless sea". Can this be corrected? If so, how? If not, what will occur in the future?
4. Compare the overview of Canadian history given by Chief Dan George with any standard textbook history in your library. Was George justified in claiming that: "My nation was ignored in your history books"? Explain.
5. What future does Chief Dan George predict for his people? Why is he so optimistic after the Indian

experiences of the past? What predictions do you make for the future? Why?

6. Compare and contrast the non-Indian view of Barbeau with that of Dan George. Would you say Barbeau is optimistic?

CHAPTER 5

FORMATIVE EVALUATION OF THE INSTRUCTIONAL PLAN

INTRODUCTION

A major concern of this study was the development of a resource unit on Native Studies for the grade ten social studies program. A pilot-study was conducted in order to determine the need for this study and to guide the selection of content, sequence, and learning experiences for the resource unit. A group of fifty grade ten students in the Grande Prairie area were involved in this survey. An instrument to test student attitudes and their knowledge of the Indian role in Canadian history was developed and piloted.

The "attitudinal-measurement" instrument was divided into two parts. One part was devoted to measuring the students' attitudes toward the Indian. The second part contained statements describing the Indian role in Canadian history. In part one, the students were first asked to define the term "Indian". They were then given the opportunity to make open-ended comments concerning the Indian. Part two contained statements on the historical and contemporary role of the Indian in Canada. The respondent was to indicate how he felt about each statement by circling one of the responses - strongly

agree, agree, uncertain, disagree, or strongly disagree. Respondents were advised that there were no correct answers and only their own opinion was to be expressed.

The results of this survey suggested that there was a need for Native Studies curriculum materials in the grade ten social studies program. The results were important in determining the selection of content, sequence and learning experiences for the unit. In addition, the responses indicated that there existed certain concepts and value issues which required clarification and development. These concepts and value issues should be an important concern of the social studies curriculum planners.

Analysis of Responses to the Attitudinal Instrument

Two major factors were considered in translation of student responses to the attitudinal-measure into a directional guide for the development of the Native Studies unit. The first factor was the interpretation of the open-ended comments on the Indian. The comments were interpreted in order to establish the objectives of the unit. The second factor concerned the overall design of the unit which would accomplish these objectives. The comments were analyzed with these factors in mind.

Analysis of the responses indicated that the students had little conception of the history of the West, or the

role of the Indian in that history. The respondents described the Indian stereotype; lazy, drunken, poor, dirty, and irresponsible. White superiority and Indian inferiority concepts were evident in all but four of the responses.

In order to arrive at objectives for the unit which would correlate with the other considerations previously mentioned (Chapter 3), the student responses were categorized. The categories into which the responses were sorted were: problems, image, definition, history, treaties, reserve system, Indian Affairs, local situation, Indian-White relations, misconceptions and alienation of young Indians.

The "problem" category was extensive. Welfare, alcohol and unemployment received the most comment. Adjectives such as 'lazy', 'drunk', 'spoilt', 'over-privileged', 'low rank', 'not up to our standards', 'separated', 'pouting', 'unjust', 'hate', 'prejudiced', 'losers', 'inferiors', 'worst' were used frequently. A 'gap' between two cultures was referred to by approximately half of the respondents. Education, and the reasons the Indian children do not attend school regularly or achieve when they do, were cited in eighteen of the comments.

The Indian image and definition was the typical stereotype. This stereotyped image was evident in the casual phrase as much as in the definition. There were many examples: "welfare cheques and Indians go together,"

"they gather at the liquor store," "I don't care for Indians. Anyway, they wouldn't have used the oil and resources, so we shouldn't have to pay and pay taxes to keep them on welfare. They should have to earn their own living." "Indians are drunks." "They miss school 'cause they're hungry, dirty, and sick. The parents spend the money on liquor." The Kenora Park protest was discussed in this way: "... the seemingly unjust Indians were the ones we heard over radio and T.V. ... they hate the white man who stole their lands."

History, the treaties and the reserve system were inaccurately commented on. Knowledge of Indian history seemed to begin and end with the local reservation. Little understanding of the treaties or reservation system was evident. The Indian Act was not mentioned in any of the responses.

Indian-White relations at the local level elicited much controversial comment. One student wrote: We white people took their land and we should at least pay them back by giving them schools and education to help culture (acculturate) them. So far we haven't done very good." Another student said, "They should not be allowed to get welfare just because their country was taken from them."

The alienation of young Indians was noted by a number of the respondents. The following comments are illustrative. "Indian kids my age feel that white people are trying to deprive them of their rights. Maybe this is why there is

gap". "If we would treat these kids like human beings maybe they would have a chance of proving themselves." "I feel sorry for the local Indian kids. They don't get to school cause nobody cares anyway." "Our record isn't too good, but we have to do something..."

This study was undertaken on the assumption that the social studies class could do something to improve this record.

Analysis of Responses to Part II of the Attitudinal Instrument

Part Two of the test was analyzed in conjunction with the post-test containing the same items. This analysis is appended.

Analysis of the daily log sheets

The students involved in the study were asked to fill in a log sheet each day and give their impressions and opinion of the lesson. This daily log is shown on the following page. Analysis of the data from the logs was not possible as the sheets were not completed for all lessons by all respondents. The assumption that much valuable data on the developmental aspect of the unit could be obtained by use of a "daily log" proved to be invalid.

Students' written comment on the material offered in each lesson has been considered in this analysis.

Student Daily Log

Each of the following statements is followed by five possible responses; the numbers one to five. Indicate how you would evaluate the lesson by circling one of the responses. A 1 is a low evaluation; a 5 is the highest evaluation. This daily log will be a part of the analysis of the unit.

Title of the lesson. _____

I found the material in this lesson interesting and informative	1	2	3	4	5
The readings were difficult (1), easy (5) ...	1	2	3	4	5
The activities were interesting and enjoyable	1	2	3	4	5
I had sufficient background knowledge of Canadian history for this lesson	1	2	3	4	5
I would be interested in pursuing this topic further	1	2	3	4	5
I am increasing my ability to read critically	1	2	3	4	5

Please comment on the material and activities presented in the lesson in your own words. Your open-ended comments will be valuable in the evaluation of the unit. Be brief.

FORMATIVE EVALUATION

The unit on Native Studies was submitted to the Curriculum Branch of the Alberta Department of Education. The Director of the Blue Quills School was asked to review the unit for the purpose of field-testing it in the Blue Quills School. In addition, the Cross-cultural Education Committee discussed the resource unit.

This formative evaluation occurred before the field-testing of the instructional plan. Valuable advice was received while the unit was being developed.

The Curriculum Branch approved the Native Studies unit for field-testing. The Director of the Blue Quills School approved the material for use in the school. This type of formative evaluation was deemed appropriate for a Native Studies teaching resource unit for the grade ten social studies.

There has been little work done in the field of Native Studies. It is therefore important that any curriculum material be evaluated on a formative, developmental basis. Extensive field-testing, followed by modification and revision, must be the rule. Only in this way will curricula materials be produced which meet the objectives of intercultural education in Alberta's pluralistic society.

REVISION OF THE UNIT

The field-testing of the unit has allowed the gathering of data. These data will be used for analysis of the unit as a learning experience in the field of Native Studies. It was assumed that selected historical documents would reflect with some degree of validity the contribution of the Indian to Canadian society. It was also assumed that the role of the Indian in Canadian history must be viewed from the perspective of the present situation, if it was to be understood. It was further assumed that a broader, more tolerant look at Canadian history, and at the Indian role in history, would result from the concepts and value issues introduced in the unit. Thus the analysis was concerned with these assumptions.

In addition, the analysis would indicate if the lessons were achieving the objectives or if revision was required. This section discusses this aspect of the study.

The analysis of the data resulted in some of the lessons in the unit being revised, some modified, one deleted, and the remainder retained. In one lesson, the documents were replaced by similar material. The detailed plan of revision is discussed in relation to each lesson.

Lesson 1: The Subject of Identity

Lesson 1 was planned and developed with the intention of bringing the students to an abrupt awareness of what

it means to be a young Indian in contemporary society. Once this awareness was established and the problems defined, the historical background of the problems could be explored with some understanding.

In the field-test, the interpretations of the lesson varied. Two-thirds of the students found the play interesting and informative, while the other one-third found it difficult to understand and did not like the Indian viewpoint. Student comment illustrates these interpretations.

> "It says it like it is out there." "It was very hard to understand, showed the Indian who gets too deep in the white man's world loses his or her culture or identity."
> "The play showed that the Indians that adopt the white way of life are not as happy and as peaceful with themselves as the reserve Indians."
> "Indians give up the culture to be accepted in the white world. They shouldn't have to."
> "I think the Indians don't really have much of an identity. They are considered to be all alike. They are treated like children, like people who don't know anything. Just like saying: you're an Indian, not a person."
> "When the whites give him a chance his own people laugh at him for having schooling."
> "I think the Indians are losing their identity."
> "You can't say the white man did it alone."
> "You want us to feel sorry for the Indian, but it is true..."
> "It got close to the real situation. Indians <u>are</u> losing their identity."

The concepts of discrimination, segregation, and prejudice were discussed. Six students were against learning about Indians in any manner and reacted negatively to the content and learning experience. However, the lesson achieved the purpose of getting the students to

think about the Indian situation in society today. The play will remain in the lesson but an alternative reading will be included. "One-Two-Three Little Indians" from Hugh Garner's Best Stories (1963) has been selected as an alternative. Garner presents a situation and lets his characters speak of the plight of the individual Indian who has adopted white values and white life-style.

Lesson 2: Who Is An Indian?

The difficulty of defining "who is an Indian" by legal means was explored in this lesson. The content and learning activities were adequate to introduce this complex subject. The students expressed concern over "the Indian who is not an Indian". Extensive discussion of the Métis and his role between the cultures occurred. One class reached the tentative conclusion that all Canadians should be defined as such, regardless of ethnic heritage. Teacher and student responses to the lesson indicated that an in-depth study of the Metis would be appropriate at the grade ten level. This lesson is an integral part of the unit as it further involves the students in the reality of what it means to be an Indian in Canada today. From this understanding, they will explore the problems in the historical context.

Lesson 3: Problems and Their Roots In History

The concepts of assimilation, integration, and separation were considered in this lesson as the students sought to further answer the question, "Who Is An Indian?" Response to the content and learning activities was positive. The concepts, assimilation, integration and separation, were debated and concept-clarification resulted. "I think I understand the Indians better, what goals they want..." was one statement. Half of the respondents felt the Indian people should assimilate, others felt "they should stay on the reserve." The remainder thought that integration should be the Indian's choice. The lesson has been retained in the unit but modified so that the material could be covered in one lesson.

Lesson 4: The Interpretation of Canada's History

"I never thought there was another point of view." "History states only the truth." Such were the conflicting opinions on this topic.

The concepts ethnocentrism and superiority were commented on by the majority of the respondents. Concept development was evident in some of the statements. "It seems to me that what we read and learn about Indians helps to turn us against them." "I liked the arrangement of the material; it made the lesson interesting and I

never thought about history before."

No revision was planned for Lesson 4.

Lesson 5: The Indian Background In Canadian History

This lesson plan was generally well received. The comments indicate that the lesson may be useful in separating the individual Indian from the stereotype image. In addition, frequent mention was made of the useful over-view of history contained in the lesson. No change was planned.

Lesson 6: When Did Canada's History Begin?

"When Did Canada's History Begin?" required little revision. While the lesson plan contained too much material to cover in a class period, it has not been deleted. The variety of materials may be useful for group work. The topic aroused considerable interest. No consensus was reached on when the history of Canada really began. The general consensus was that the history books had been written for the purpose of telling the white man's story, not the Indian history. They were, therefore, a valid history. However, a total history should be written which would include pre-European cultures and "the way it was when the white man came". Some comments follow:

> "I realize now that the history I know is from the white man's point of view. The real history needs to be written."

"Our history blots out the Indian like they weren't really there."
"Now I don't know what to believe."
"Canada's history didn't begin with the Indians. It began with the explorers and fur traders, the white man."
"One of the better lessons because I can see that Canada is a very old country with a long history. It would be better to study than Mesopotamia."

Clippings which describe archaeological 'finds' are included in the revision of Lesson 6.

Lesson 7: Themes In Canadian History

The themes which have occupied the Canadian historian were discussed in Lesson 7. These themes were presented as one reason why the Indian people have not been given much attention in Canadian history. Little comment was forthcoming on this aspect of Canadian history. The lesson has been retained as a separate lesson because it provided a rationale for the interpretations of history which will be explored in the next lesson.

Lesson 8: Bias In Interpretation

The students commented on this topic at great length. The comments ranged from the media coverage of Indian affairs, to the coverage of the Indian image in history. Contrasts and comparisons were made. The importance of the 'frame of reference' of the historian was emphasized in relation to the way he interprets events. There was,

however, too much material included in the lesson. The respondents indicated that the background material was 'boring'. A precis of this background material has been prepared for inclusion and the original material has been deleted. The general theme and the objectives of the lesson have been retained.

Inquiry into the bias, or frame of reference, of the government agents and the Indian leaders led to critical thinking and reading as the following statements illustrate:

> "It is clear that we must help Indians deal with their problems in some new way."
> "There are not enough Indians to get attention, but they should get more attention."
> "Maybe, because of the treatment, the government just going ahead, and not asking the Indians, they haven't developed in their ways and techniques like we have."
> "From here on you might notice I have changed my opinion on the Indian and speak more positively toward them. I read the whole unit."
> "Now I know what it is saying. Like you see an accident and everyone sees it different."

Inquiry has been occurring in the classroom.

Lesson 9: The Impact of the European: The End of a People

The impact of the European on the Indian cultures of the West was examined in a series of lessons, the first of which was Lesson 9. This lesson consisted of two parts; an overview of the topic, and the result of the contact of the European and the Beothuk Indian tribe. The Beothuk's story caused considerable comment. The curriculum

developer was accused of bias and of presenting fiction rather than truth. Although the reaction to the material was not positive, the content will remain unchanged. This unique aspect of European-Indian contact is a part of Canada's history which helps to give perspective to the thinking of the times in which it occurred.

Lesson 10: It Is None of Our Affair

Some revision of this lesson has resulted from the analysis of the open-ended comments of the students. The readings from the Jesuit Reactions and Allied Documents have been removed from the plan. The evidence was that these documents reflected a particular mode of thought of the period that had little relevance for today. Documents have been chosen from Sanders and Peek (1972) which portray the Indian religion. These orations are by Indian people and represent the entire period of history the lesson is concerned with. Greater understanding of the Indian should result from a study of these documents. The White Man's view has been selected from the Harmon and Thompson Journals. The change in learning activities corresponds to the change in content.

Lesson 11: The Gun Comes To The West

The content and activities presented in "The Gun Comes To The West" required no revision. The objectives of the lesson were met and the understanding of the charges wrought by the gun was evident in the comments.

Lesson 12: White Man's Disease

The fact that the diseases of the whiteman had helped to decimate the Western Indian tribes was one with which the students were not familiar. The lesson met the objectives satisfactorily.

Lesson 13: The Fur Trade

The majority of the respondents felt that the Indian culture had not influenced the white man and that cultural diffusion was a one-way process. Cultural exchange could not occur, one student felt, "because the Indians were behind the whites in civilization". Such remarks indicate that the concept of white superiority is one which most students adhere to. For this reason, the activities of the lesson have been revised to include concept development in this area.

Lesson 14: The First European Visitor to the North West

The teaching experience, and the reaction of the students, resulted in this lesson being removed from the unit. Kelsey had been 'studied in elementary school'. The readings were found to be difficult to understand and the style of writing did not appeal to the students.

The topic title has been changed to "Early Visitors to the West." Kelsey's journeys have been described in a precis. Samuel Hearne, Alexander Mackenzie, David Thompson, Anthony Henday and Simon Fraser have been introduced. Brief excerpts from the Journals of these men have been chosen for the readings. These readings illustrate the effects of the contact on the Indian. They also illustrate the contribution of the Indians toward the welfare of these men. The procedure has been modified to correspond to this new approach to the theme.

Lesson 15: Conflict On The Plains

The roots of many of the contemporary problems of the Indian are evident in this lesson. There has been no change in content or process.

Lesson 16: A Fight For Metis Rights

"A Fight For Metis Rights" received favorable comment from those involved in the field-testing of the unit. The students found the topic and the approach interesting. They had been given documents and allowed to dig into them. They were to find out "what the questions were" and, by use of the inquiry method, they were to take a position and defend it. The debate was productive in the development of critical-thinking skills and abilities. Because the students' conclusions differed, the importance of the frame of reference of an individual on how he interprets events, was emphasized.

Lesson 17: Death of a Delta

The analysis of the remarks about this film were generally positive. However, one class felt that the film was dated and therefore presented a biased view of the Delta situation. The film, Death of a Delta, is a very good instrument for teaching the valuing process and, for this reason, has remained as a part of the unit. In addition, alternate films have been selected for use in the teaching of the cultural conflicts which result from Indian-White contact. Ronnie, National Film Board, 1967; Trout Lake Cree, Gene Gregoret, 1971; The Indian Speaks, National Film Board, 1967; Three Part Invention, Images,

1969, University of Alberta Ext. A-7975-7; What Now Red Brother?, are excellent films which may be used to teach the valuing process.

Lesson 18: Text of a Treaty

The complete text of a treaty was presented in this lesson. The students were expected to scan the document for an overall impression of a treaty. They were to decide how much of the treaty an Indian of the period would understand and to determine the frame of reference of the authors. The approach was not successful. Students felt compelled to read the entire document and found it extremely difficult to understand. However, because of the importance of the topic, a revised lesson will replace it. Short excerpts from the treaties will be used in conjunction with contemporary Indian and White comment. A simulation of the actual signing of a treaty will be a part of the learning experience.

Lesson 19: The Indian Act

The restrictions of life under the Indian Act had not been realized by the students. Some comments are:

> "I like this chapter. It gives some interesting facts about the Indians."
> "I find it interesting to read the Indian point of view and find out how they feel about themselves."
> "I like the way this chapter shows both sides of the question, good and bad. It explains it good.

This is one of the best chapters in the unit."
"It says that the government pays for school. Then how come so few go? I think it is the pressure of discrimination and prejudice."
"More Indians should get into political positions and work from that angle."
"Indians should assimilate."
"Indians should have control over their own affairs. Individuals should be trained to work with governments."

This lesson will remain in the revised plan.

Lesson 20: From the Indian Point of View

No revision of this lesson is planned. The Indian point of view was well received. One student wrote: "Please do another unit and use more writings of Chief Dan George. He's a fantastic Indian."

CHAPTER 6

CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS

INTRODUCTION

The major problem examined in this study was that of the historical interpretation of the role of the Indian in Canadian history and the implications of this interpretation for the Alberta Social Studies Program. The study focussed on the need in the secondary school program for awareness of the contribution of the Indian to Canadian history. The development of a model resource unit for the grade ten Canadian Studies was an important aspect of the study.

A survey of major Canadian history books was conducted to determine the place of the Indian in Canadian history, and to determine why the Indian had that place. The conclusion was that the Indian role is the most neglected aspect of Canadian history. Few reliable sources are available. Primary sources appear to have determined the interpretation which would be followed by later historians. Finally, most history books have been written "by and for" white Canadians who were not concerned with the Indian (Hodgetts, 1968). The resulting history omits the Indian role in its concentration on the role of the white man.

The basic content for the Native Studies curriculum resource unit was obtained by examining documents and historical and contemporary viewpoints. This was supplemented by data secured from the Glenbow Institute, and from correspondence and interviews with concerned individuals in the fields of curriculum development and education.

CONCLUSIONS AND IMPLICATIONS

The Historical Image

A survey of the general histories of Canada indicates that the Indian role has not been fully defined. The early sources present the conflicting "noble" and "savage" images, define the cultures as inferior, and present the Indian in reference to white expectations.

Later sources define the Indian as a part of the fur trade. For a time he is pictured as a "partner" in the trade. Gradually the image changed until the Indian is a "problem". Always, he is a part of the scenery, but almost never is he the focal point.

The recent image is the one which is termed the "Indian Problem". The stereotype is applied to all Indians and all are defined collectively.

The implications of presenting this image to the students in Alberta schools are evident. This study is based upon the assumption that the image must be redefined.

The resource unit has been developed toward this end. It has implications for the social studies, for inter-cultural understanding, and for Indian and non-Indian students in Alberta schools. While the scope of the study is limited and the attitudinal measures are inconclusive, the model provides for new directions in the social studies.

The Social Studies Image

In the past decade various studies have been carried out to examine the content of textbooks used in Canadian studies. An Ontario study identified discriminatory statements, assessed omission of materials, and made recommendations for change. The study concluded that a negative discriminatory image of the Indian was presented in textual material (McDiarmid & Pratt, 1971). Earlier, the National History Project had reached a similar conclusion that Canadian Studies did not encourage understanding of cultural differences. The Indian was portrayed in a negative way or was omitted from the texts (Hodgetts, 1968). Another study concluded that Indian cultural history was not being considered. No Indian culture was being studied in depth (Vanderburgh, 1968).

The image of the Indian in the social studies textbooks has also been a matter of concern to Indian people. In 1964 the Manitoba Indian and Métis Conference made this concern known to the Provincial Government. The National Indian Brotherhood's 1972 report to the Federal Government demanded Indian control of Indian education.

In view of the negative assessment of the Indian in many reference books used in Alberta schools, three factors must be considered. First, the students must be taught critical reading abilities and skills which are

essential to the present social studies program. Secondly, they must be made aware of the diversity of Indian cultures and of the cultural retention problems the Indians face. Finally, they must be given unbiased interpretation of the Indian role in Canadian history.

The history texts and the materials which are available to the social studies teacher may not be adequate to accomplish these ends. The implications for the educator are evident. Curriculum development is required. The one-sided biased interpretation of history must be counteracted by a presentation of the Indian viewpoint. The Indian contribution to Canada must be researched and recorded. The nature of Indian life before and since the contact must be explored. The complexities of the various Indian cultures must be investigated. And the Indian must be treated as an individual. The textbook image must not be allowed to prevail in Alberta schools.

The Indian Point of View

The current renaissance of Indian culture has implications for the social studies. The Indian viewpoint of Canadian history and contemporary society could enrich the cultural content of the curriculum.

In this study a number of contemporary Indian publications were reviewed. Much of this material would be of value to the social studies teacher. Cultural

conflict could be explored, value issues and the different value positions could be examined, and the Indian viewpoint could be presented.

Such considerations present an opportunity and the challenge to those in the field of social studies. The conclusion of this study is that it is time to begin such development.

RECOMMENDATIONS

The findings of this study indicate clearly that false and misleading facts and theories of past centuries still appear in the history textbooks and social studies materials used in Alberta schools. Moreover, there is little attempt in the social studies classroom to discuss in any detail basic issues concerning Indian-White relations, differences or prejudices.

Findings such as these justify the contention that the social studies taught in the schools ignores Indian-White relations; one of the major social issues of today. Hodgetts, in his 1968 investigation of Canadian studies, observed 850 teachers and noted that 51% of them relied on textbooks (Hodgetts, 1968, p. 48). It seems likely, although empirical research is scarce, that this biased presentation of material can influence student thinking and behavior.

In the Handbook for Native Studies, LaRoque cites examples of this influence from her personal experience (LaRoque, 1975, p. 52ff). She speaks of the befeathered Indian, the stereotyped image the dominant culture has given to all Indian people. In recognition of this, the study recommends inclusion of material on the modern Indian in Canadian society. McDiarmid and Pratt reported on recent studies which found "that students were better informed and more sensitive after even a brief course of

the type which dealt with the modern Indian in terms of the Canadian society" (McDiarmid & Pratt, 1971, p. 108).

If, as McDiarmid maintains, we are teaching prejudice in our schools, it is imperative that the quality of materials and curricula be improved. It is therefore recommended that curriculum developers produce materials which provide scholarly up-to-date information on the history and status of Indian groups in Canada. The concept of race must also be considered. Curriculum revision which gives more emphasis to the role and status of the Indian in Canada is also recommended.

Moreover, guidelines must be provided by the Curriculum Branch of the Department of Education for the evaluation of materials for use in the field of Native Studies. It is evident that the curriculum guide is adequate as a framework. However the nature of available resource material is not adequate. It is therefore important that local development of social studies curriculum resources be encouraged.

The white man's conquest-exploration-expansion-and-progress approach to history must be changed to include the Indian perspective. New approaches are necessary if the students are to appreciate the Indians as people who are a part of the Canadian mosaic. The inquiry approach to learning is suggested as a means of achieving the goals of the social studies.

It is strongly recommended that all Native Studies curriculum material be evaluated on a formative, developmental basis. Extensive field-testing which is followed by modification, revision and retesting is recommended. Such formative evaluation should produce curricula which would meet the objectives of intercultural education in Alberta's pluralistic society.

It is further recommended that the student should become a part of the community action. With exposure to real Indian people, instead of the stereotype, the roots of separation and discrimination could be attacked and may disappear. To further dispel the image, and to develop community relations, resource personnel from Indian associations and groups should be invited to contribute their expertise to the learning experience.

By giving Indians their rightful place in contemporary society and in Canada's history, and in taking appropriate action in the social studies, a new kind of learning may occur which would better prepare the Indian student and the non-Indian student for participation in the changing world of the 1970's.

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APPENDIX I

PROBLEMS AND THEIR ROOTS IN HISTORY

A SOLILOQUY BY CHIEF DAN GEORGE

You call me chief and you do well for so I am. The blood of chieftans flows in my veins. I am a chief but you may ask where are my warriors, their feathered heads, their painted faces.

I am a chief but my quiver has no arrows and my bow is slack. My warriors have been lost among the white man's cities, they have melted away into the crowds as once they did into the forests, but this time they will not return. Yes, my quiver is empty and my bow is slack.

Yes, I could make new arrows and I could tighten my bow but what little use it would be for my arrow would not carry very far as once it did. The bow has been reduced to a plaything. What was once a man's weapon is now a children's toy.

I am a chief but my power to make war is gone and the only weapon left me is my speech. It is only with tongue and speech that I can fight my people's war.

Today my people are tempted to look into the past and say "Behold our noble forebears".

Perhaps it is pleasant to look to the ages gone by and speak of the virility that once was ours. But the red man can never return to his campfire and forest. His

campfire no longer exists outside his own dreams.

He will wear out many moccasins walking, searching, searching and he will never return from the journey when that he seeks is no longer there.

It was during the first hundred years of Canada's nationhood that we met defeat. Broken by wars and disease we huddled on our reserves and nursed our wounds.

But our greatest wound was not of the flesh but in our spirit and in our souls. We were demoralized, confused, frightened. We were left without weapons to defend ourselves, medicine to heal us, and leaders to guide us.

How easily despair comes when hope dies. How easily ambitions alter when goals slip from one's reach like the end of the rainbow.

How easily one says Oh, hell, what's the use, and then he dies within himself. How easily drink, drug, and vice come when pride and personal worth are gone.

But after the winter cold and icy winds life again flows up from the bosom of mother earth and mother earth throws off her dead stalks and the withered ends for they are useless and in their place new and strong saplings arise.

Already signs of life are rising among my people after our sad winter has passed. We have discarded our broken arrows and our empty quivers for we know what served us

in the past can never serve us again.

In unprecedented numbers our young men and women are entering fields of education. There is a longing in the heart of people to reach out and grasp that which is needed for our survival.

There is a longing among the young of my nation to secure for themselves and their people the skills that will provide them with a sense of purpose and worth. They will be our new warriors, their training will be much longer and more demanding than it was in the olden days. Long years of study will demand determination. Separation from home and family will demand endurance.

But they will emerge with their hand held forward not to receive welfare but to grasp a place in society that is rightly ours.

The signs of rebirth are all around us. There are more and more of our young men and women graduating from high school and their numbers will grow and grow within the next hundred years until the red man of Canada will once again stand firm and secure on his own two feet. (Dan George, speech in the Playhouse Theatre, Vancouver, 1968).

APPENDIX II

EXAMPLES FROM STANDARD HISTORY BOOKS AND FROM MCDIARMID AND PRATT, 1971

One of the ways in which Indians are negatively portrayed is by comparing their seventeenth-century forefathers with twentieth-century white men. Students at the grade ten level are unlikely to know that the executions of traitors and witches which went on well into the eighteenth century in England differ little in detail from the following description of the martyrdom of Lalemant and Brebeuf by the Iroquois in 1649.

> "The French at Sainte Marie, however, did not know the full horror of events taking place to the South. Father Brebeuf and Lalemant had been stripped of their clothes and marched six miles to the gutted mission of St. Ignace. Here began the tortures that led to the deaths of the two heroic priests. About one o'clock in the afternoon the sturdy Brebeuf was tied to a stake in preparation for the ordeal. By three o'clock he was dead. The gentle, delicate Lalemant, forced to witness the brutal scene, suffered agonies as he watched the slow, awful death of his companion."

Many textbooks apply value judgments concerning cleanliness and privacy using twentieth-century western standards as the norm.

> "Imagine a winter night in the longhouse. Ten fires blaze, and almost one hundred people huddle together for warmth. Their eyes smart from the smoke, and their skins itch with lice. Dogs dry their fur and yelp for food. The smell of fish, animal skins, and unwashed bodies fills the air.

> Babies try to sleep while parents shout to be heard. Yet no one seems to mind. No one in the longhouse knows a different way of life. The white men's idea of privacy would seem foolish to these people. For them, life is possible only if all share its struggle together."

In the casual phrase, as much as in the narrative, the stereotype of Indian savagery is taught. There are many examples.

> "A good number of them (coureurs-de-bois) married Indian women and abandoned all trace of civilization; some even lowered themselves to the level of savages and became as ferocious as the Red-Skins when they took to torturing or killing enemy captives."

> "Everyone put on their Sunday best for the ceremony. Even the Indians, tomahawk in hand and scalps at the belt, joined as spectators."

> "The Jesuits fought bravely against the rude beliefs of the Indians. It was hard to make them understand the white man's God. Gentleness and kindness were signs of weakness to the savages."

> "The white man also gave firearms to the Plains Indian. Horses and guns changed the peaceful prairie into an everlasting battlefield. War was carried on like a game and the braves were never happier than when they were after an enemy's horse or his scalp."

> "The Indians were still savages when the white men arrived, but the Agricultural Indians and the Pacific Coast Indians were perhaps closer to civilized life than the others. Suggest reasons for this."

> "For six miles the party tramped across the grassland and then came in sight of a large encampment. Joliet shouted, then held his breath in suspense. Dogs howled like demons, and Indians rolled from the teepees shrieking in excitement. Joliet wiped his forehead in relief when the red men came forward with signs of welcome."

> "The Indians too soon learned that what the policeman said, he meant. Often the Indians had to be treated like naughty children, punished when necessary and rewarded with a pound of tobacco when punishment was over."

Massacres of white men by Indians are frequently recorded in great detail, as in this description of the massacre at Lachine.

> "In the quiet of dark nights when the great St. Lawrence lay shining and calm and there was no sound at all in the little villages with the black depths of the forest about them, the Iroquois would come. Painted and ferocious savage warriors chopped their way through any palisade, howling hideously. Their flaming torches burned houses and barns. They scalped and murdered and tortured and mutilated. No one escaped their savagery, man, woman, child, or baby."

Massacres of Indians by whites, on the other hand, receive scant attention. Notice the use of "fight" in the following passage:

> "The last fight was in 1890 when the troops broke up a Sun Dance on a Sioux reservation. The American Government had forbidden the Indians to hold these dances, and when the troops appeared the Indians fled. The soldiers followed and in the fight of Wounded Knee killed most of the half-starved survivors of the fierce Sioux tribe which had once been the terror of the plains."

APPENDIX III

THE EXTINCTION OF THE BEOTHUK INDIANS

The Beothuk Indians inhabited Newfoundland. Their practice of decorating their bodies and clothes with red ochre led to their being called Red Indians. They were generally tall and well built, lived by hunting, gathering, and fishing, rarely owned dogs, did not make pottery, and were divided into small family bands with nominal leaders. At the time of Cabot's landing in 1497, their numbers probably did not exceed five hundred.

On their first contact with white men, the Beothuks showed themselves mild and well disposed, but following an attack by whites in 1513, they became more wary.

Nearly all were exterminated in the eighteenth century. Details are difficult to confirm because most of the accounts of aggression by either side were recorded from hearsay long after the event. The main events are clear, however. The Beothuks gave offence by petty pilfering from the stores of fishermen, an action which may have been provoked by white fishermen robbing their salmon traps. On the other hand, there were stories of their good relations with some whites and of occasions when they refrained from killing whites in their power. Far more numerous are stories of whites killing Indians. The main offenders were fishermen and trappers, particularly

in the northern part of the island. Beothuk men, women, and children were often shot on sight, sometimes mutilated, and sometimes captured for commercial display. Many whites boasted of the number of Indians they had killed. One claimed to have shot sixty. Another told of the destruction in winter of a village of about a hundred Indians -- some were shot, and the remainder presumably died as a result of exposure, starvation, and injuries inflicted at the time of the raid. There is also a tale of a massacre of four hundred Beothuks at Bloody Point -- this story is also uncomfirmed, but even if true, the actual number killed may have been considerably less.

In the early 1700s, Micmac Indians had crossed to Newfoundland from Nova Scotia and waged war on the Beothuks. Several sources reported that the French offered the Micmacs a bounty for each Beothuk head, but this has not been established as undeniably true. We do know, though, that the Micmacs, equipped with French firearms, outmatched the Beothuks, who had only bows, arrows, and spears. At the same time, the increasing settlement of whites, who fished most of the salmon streams, trapped throughout the island, and hunted the birds on the coastal islands, dried up the Beothuk sources of food.

Apparently the Beothuk population was already greatly reduced by 1769, when the government awoke to the problem. In that year Governor Byron issued a proclamation promising capital punishment for anyone found guilty of murdering an

Indian. Even stronger proclamations were issued at intervals over the next forty years, but the proclamations had little effect in the north, where killings continued.

Several expeditions were sponsored by the government between 1768 and 1828 in an attempt to find the remaining Beothuks and establish friendly relations with them. But the expeditions met with little success, although Beothuks were located from time to time. In 1827, when the government founded the Beothuk Institute to aid any surviving Beothuks, it was already too late. The last known survivor, Nancy Shanawdithit, who was cared for by the Institute, died in St. John's in 1829.

(Sources: James P. Howley, The Beothucks, or Red Indians: The Aboriginal Inhabitants of Newfoundland (Cambridge: Cambridge University Press, 1915); Diamond Jenness, The Indians of Canada, 6th ed. (Ottawa: National Museum of Canada, 1963); W. H. Oswelt, This Land Was Theirs: A Study of the North American Indian (New York: Wiley, 1966); Garnet McDiarmid/David Pratt, Teaching Prejudice, pp. 64-5.

DIED - At St. John's Newfoundland, on the 6th June last in the 29th year of her age, Shanawdithit, supposed to be the last of the Red Indians, or Beothuks. This interesting female lived six years a captive among the English, and when taken notice of latterly exhibited extra-ordinary mental talents. She was niece to Mary March's husband, a chief of the tribe, who was accidentally killed in 1819 at the Red Indian Lake in the interior while endeavoring

to rescue his wife from the party of English who took her, the view being to open friendly intercourse with the tribe (The London Times, September 14, 1829).

APPENDIX IV

IT IS NONE OF OUR AFFAIR

Some Jesuit missionaries penetrated distant Indian lands before the explorer and trader. They had an important effect on the Indian, and their teachings helped to destroy traditional beliefs and customs.

The attitude of the Jesuits toward the Indian is evident from the terms used to describe the people. The Indians were les sauvages -- the savages or barbarians. There was no hatred implied in the name. It expressed the Jesuit's belief that the Indians were not civilized, and that they were pagans. The mission was to convert the Indian to Christianity and to save their souls from eternal damnation.

The Jesuits assumed the Indian had no religion. In fact, Indian religious belief gave meaning to their lives. However, the persistent work of the missionary succeeded in converting some Indians. Others could not accept the ideas and concepts of Christianity. One of these was Red Jacket, an Iroquois chief. When the crucifiction of Christ for mankind's sake was explained to him, he replied:

> Brother, if you white men murdered the son of the Great Spirit, we Indians had nothing to do with it, it is none of our affair. If he had come among us, we would not have killed him: we would have treated him well. You must make amend for that crime yourselves.

APPENDIX V

THE FUR TRADE

It may be argued that, without the cooperation of the Indians and without the benefit of the Indian technology which they had developed to enable them to cope with their environment, white men could not have succeeded in establishing themselves in Canada.

Consider these excerpts from the journal of Simon Fraser in which he recorded his journey down the Fraser River in 1808. List the evidence you can find in this document to support the hypothesis stated above.

> Monday, May 30. In the afternoon, some Toohowtins (Tautens) and Atnaughs (Atnahs) arrived on horse back. They seemed peaceably inclined, and appeared happy to see us, and observed that having heard by their neighbours that white people were to visit their country this season, they had remained near the route on purpose to receive us.
>
> Tuesday, May 31. ...we embarked at 5, accompanied by one of the Toohow-tin (Tauten) Indians as an interpreter for the Atnah language.
>
> The Chief and the Indians, recommended to our attention yesterday, who were encamped on a hill to the left, soon joined us and presented us with dried salmon and different kinds of roots.
>
> The Chief who had been an advocate in our cause spoke much in favour to his own people, and assured us that the next nation were good Indians and would be kind to white strangers. Having given our new friend a hint that trading posts should be established in his country within a short period, he immediately offered to accompany us all the way, remarking at the same time that he was well known, and that his experience and

influence would be of great consequences to security of our success. Then his brother presented me with a fine beaver skin, and a well-dressed deer skin, and then recommended the Chief to our particular attention.

Wednesday, June 1. Numbers of natives came to see us in (the) course of the day and remained. They all assured us that the navigation for a certain distance below was impractible (impracticable), and advised us to leave our canoes in their charge and proceed on our journey by land to a great river (the Thompson) that flows from the left into this communication.

The Indians seemed pleased in Our Company. They carry no arms, and this confidence I suppose was meant as a testimony of their friendship.

Friday (Thursday) June 9. I prevailed upon another Indian to embark with us as a pilot. We then continued our course until late in the evening when our pilot ordered us ashore for the night.

Wednesday (Tuesday) June 14. ...Then the Old Chief sent couriers to inform the natives ahead that we were not enemies.... The Indians brought us plenty of fish, roots, and berries.

Friday (Thursday), June 16. ...Here we met some of a neighbouring nation called Hakamaugh (the Thompson Indians) - with these were two of another Tribe called Suihonie (Shoshone?); all were exceedingly well dressed in leather, and were on horseback.... They were kind to us, and assisted us at the carrying place with their horses.

An Indian, who had been out hunting, returned with a deer he had killed. We applied for a share of the meat; but he would not part with any. The chief invited us to his quarters; his son, by his orders, served us upon a handsome mat, and regaled us with salmon and roots. Our men had some also, and they procured besides, several Dogs which is always a favorite dish with the Canadian voyagers.

Sunday (Saturday), June 18. At 3 P.M. we passed a camp of the natives. These were poor, but generous, for they assisted us.

Monday (Sunday), June 19. The Hakamaugh nation are different both in language and manners from their neighbours the Askettels (Askettihs; Lillooets). They have many chiefs and great men, appear to be good orators, for their manner of delivery is extremely handsome. We had every reason to be thankful for our reception at this place; the Indians shewed us every possible attention and supplied our wants as much as they could. We had salmon, berries, oil and roots in abundance, and our men had six dogs. Our tent was pitched near the camp, and we enjoyed peace and security during our stay.

Saturday (Friday), June 24. ...in the evening arrived at an Indian village. The Natives flocked about us, and invited us to pass the night with them. Accepting their invitation we were led to the camp which was at some distance up the hill.... We were well treated, they gave us fresh salmon, hazle nuts, and some other nuts of an excellent quality. The small pox was in the camp, and several of the Natives were marked with it.

Sunday (Saturday), June 25. ...we continued our course up and down, among hills and rocks, and along steep declivities of mountains, where hanging rocks, and projecting cliffs at the edge of the bank made the passage so difficult even for one person to pass sideways at times.

Many of the natives from the last camp, having accompanied us, were of the greatest service to us on these intricate and dangerous occasions. In places where we were obliged to hand our guns from one to another, and where the greatest precaution was required to pass even singly, the Indians went through boldly with loads.

(W. Kaye Lamb, ed., The Letters and Journals of Simon Fraser, 1806-1808, pp. 61-97)

APPENDIX VI

ANALYSIS OF RESPONSES TO PART TWO OF THE ATTITUDINAL INSTRUMENT

This study was predicated upon the assumption that the curriculum unit developed for the instructional plan would enable the students to view their Indian classmate more positively and the Indian student to view his white classmate more positively. It was also assumed that a broader, more tolerant look at Canadian history and the Indian people would result from the value issues studied in the unit. To ascertain whether or not these assumptions were valid, the Attitudinal Instrument Part II, was developed.

The Attitudinal Instrument was used to pre-test and post-test student attitudes toward selected aspects of the objectives of the Native Studies unit. The instrument contained twenty-four statements concerning the role of the Indian in Canadian history and in contemporary society. The respondent was to indicate how he felt about each statement by circling one of the responses -- strongly agree, agree, uncertain, disagree, or strongly disagree. The respondents were advised that they were to express their own opinion.

Forty-two pupils from two classes in one school were given the Attitudinal Instrument pre-test. They were

then given the treatment; the four-week Native Studies unit. Following the treatment, they were given the post-test Attitudinal Instrument.

The descriptive approach was used in the preliminary and final stages of the study in order to determine if the use of the Native Studies unit had resulted in attitude change. The analysis and interpretation of the data gathered in the study was accomplished through the use of standard statistical techniques. The pre-test measures of the forty-two student respondents were computed and appropriate comparisons were made with their post-test measures. The researcher is cognizant of the limitations of the attitudinal measure which were set out in Chapter III.

Attitudinal Instrument, Part II

Below are a number of statements followed by five possible responses. Indicate how you feel about each statement by circling ONE of the responses.

Circle SA if you strongly agree
Circle A if you simply agree
Circle UN if you are uncertain of your feelings about the statement
Circle DA if you simply disagree
Circle SDA if you strongly disagree

1. When the white man came to North America, he found Indian tribes who had developed complex cultures and varying life-styles. SA A UN DA SDA

2. Each Indian tribe formed a nation with recognized authority, religion, and territory. SA A UN DA SDA

3. White men were dependent on the Indian for survival in the early era. SA A UN DA SDA

4. The European was ethnocentric in that he regarded his own culture as superior to that of the Indian tribes he encountered. SA A UN DA SDA

5. The white man and the influence of the fur trade caused changes to take place in tribal structure. SA A UN DA SDA

6. The Indian lost his traditional skills and soon became dependent on European trade goods. SA A UN DA SDA

7. Whenever people of different cultures meet and interact, cultural diffusion occurs. The Indian and the European each borrowed from the other's culture. SA A UN DA SDA

8. The fur trade with the Indians of the North West encouraged the exploration and settlement of the West. SA A UN DA SDA

9. Canadian Indians have made a very important contribution to Canadian society. SA A UN DA SDA

10. Whether or not Indians have contributed to Canada is unimportant. SA A UN DA SDA

11. The history of any event is never precisely the same thing to two different persons; every generation rewrites history in a new way and with a new emphasis. SA A UN DA SDA

12. The various Indian tribes willingly exchanged their lands and their freedom for treaty rights and reservations. SA A UN DA SDA

13. Indian people have more appreciation of nature and are less materialistic than white men. SA A UN DA SDA

14. The actions of a few Indians may influence the way we perceive all Indians. SA A UN DA SDA

15. As the first Canadian citizens, Indians deserve special recognition and status. SA A UN DA SDA

16. Indian bands should be given more control over their own affairs. SA A UN DA SDA

17. The Indian receives equal treatment under the law in Canada. SA A UN DA SDA

18. The Indian faces discrimination in the white community. SA A UN DA SDA

19. The French, and later the English, hoped that education would result in the Indian assimilation into the white community. SA A UN DA SDA

20. Contemporary Indian leaders favor a form of integration which will enable the Indian to maintain his cultural identity. SA A UN DA SDA

21.	A review of Canadian history suggests that the Indian people have legitimate grounds to protest the treatment they have received.	SA	A	UN	DA	SDA
22.	The history and artifacts of the Indian are an important part of Canadiana.	SA	A	UN	DA	SDA
23.	Indian and Metis contributions to Canada have never been duly recognized.	SA	A	UN	DA	SDA
24.	Canada is a country made up of many ethnic groups with different values, beliefs, religions and customs; each contribute to Canada.	SA	A	UN	DA	SDA

Pre- and Post-test Mean and Standard Deviation of Attitudinal Instrument

The mean and the standard deviation of each of the twenty-four items in the Attitudinal Instrument for the pre-test and the post-test are presented in Table I. Analysis of the responses showed that the homogeneity of the responses became more consistent from the pre-test to the post-test. Twenty-one of the responses shifted toward the positive following the treatment. One item remained unchanged and two items were slightly negative. The limitations imposed by a limited category five-choice response scale led to the positive increase in internal consistency due to the "ceiling effect".

Items 1, 13, 15, and 19 showed the highest absolute gain. The gain shown by Item 1, "When the white man came to North America, he found Indian tribes who had developed complex cultures and varying life styles," and Item 19, "The French, and later the English, hoped that education would result in the Indian assimilation into the white community," may have resulted from greater appreciation of early Canadian history. The responses to Item 15, "As the first Canadian citizens, Indians deserve special recognition and status," indicated that greater awareness of the history and particular legal status of the Indian was accompanied by a positive attitudinal shift. Responses to Item 13, "Indian people have more appreciation of nature and are less materialistic than white men" may have

indicated sympathy for Native values and culture. However, there is the possibility that the statement may have served to reinforce the stereotype image of the Indian.

The responses to Item 11 showed that no attitude change followed the treatment. "The history of any event is never precisely the same thing to two different persons; every generation rewrites history in a new way and with a new emphasis," was also the central theme of one lesson in the Native Studies unit. The lesson dealt with the importance of the historian and his frame of reference on his interpretation of history. The responses indicated that the treatment was not effective in changing attitudes toward biased reporting of history. The lesson was revised accordingly and the revision is presented in Chapter V.

Items 8 and 20 showed a negative loss of internal consistency. The respondents strongly disagreed that "The fur trade with the Indians of North America encouraged the exploration and settlement of the West." The statement that "Contemporary Indian leaders favor a form of integration which will enable the Indian to maintain his cultural identity," also elicited a negative response. Analysis of the responses suggested that concept clarification of the terms assimilation and integration may not have occurred. The revision of the unit, which is presented in Chapter V, stresses concept development and concept clarification.

TABLE I

MEAN AND STANDARD DEVIATION OF THE TWENTY-FOUR ITEMS; PRE-TEST AND POST-TEST

ITEM	PRE-TEST MEAN	PRE-TEST STANDARD DEVIATION	POST-TEST MEAN	POST-TEST STANDARD DEVIATION
1	3.26	1.29	4.00	1.31
2	3.47	1.33	3.90	1.13
3	3.19	1.24	3.38	1.29
4	3.55	1.05	4.00	0.90
5	3.57	1.23	3.93	0.98
6	3.28	1.07	3.38	1.04
7	3.28	1.16	3.76	0.99
8	3.55	1.07	3.52	1.18
9	2.38	1.23	2.81	1.36
10	2.45	1.11	2.85	1.24
11	3.35	1.30	3.35	1.25
12	2.66	1.55	3.02	1.28
13	3.02	1.32	3.71	1.12
14	3.45	1.16	3.83	1.21
15	3.24	1.32	3.95	1.09
16	3.07	1.28	3.14	1.28
17	2.83	1.19	3.02	1.18
18	3.57	1.02	3.66	0.96
19	2.90	1.13	3.59	1.21
20	3.28	0.96	3.21	1.20
21	3.24	0.97	3.54	1.20
22	3.26	1.15	3.69	1.28
23	3.45	1.07	3.81	1.09
24	3.33	1.26	3.81	1.14
TOTAL	76.63	28.46	84.85	20.91
RELIABILITY	0.62		0.72	

Examination of the means presented in Table I show that Items 1, 2 and 3 tend to form a positive cluster. Items 21, 22, 23 and 24 also show evidence of a strong positive cluster. The summated Likert-type scale used in the Attitudinal Instrument is subject to the differential tendency of individuals to use a certain type of response and this tendency may have influenced the respondents.

Items 16, 17 and 18 tended to form a slightly positive cluster. Analysis of the responses to Item 16, "Indian bands should be given more control over their own affairs," indicated that there was considerable disagreement with the statement. The slight positive gain in the response to Item 18, "The Indian faces discrimination in the white community," suggested some sympathy for the problems which the Indian faces in contemporary society. Item 17, "The Indian receives equal treatment under the law in Canada," had been worded negatively. The negative wording may have affected the responses of those students who tend to anticipate the desired response.

Intercorrelations Among the Pre-test Responses to the Attitudinal Instrument

The pre-test correlations matrix is presented in Table II. The analysis of data in Table II show which correlations are significant at less than the 0.05 level of significance. The significant correlations are summarized in Table III.

TABLE 11

INTERCORRELATIONS AMONG THE PRE-TEST ATTITUDINAL INSTRUMENT RESPONSES

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
2	-0.28																						
3	0.08	0.07																					
4	-0.21	0.08	0.03																				
5	0.04	-0.06	0.01	0.47																			
6	0.10	-0.13	0.03	0.30	0.36																		
7	0.22	-0.10	0.32	0.08	0.38	0.28																	
8	-0.07	0.18	0.33	0.41	0.32	0.17	0.46																
9	-0.00	0.01	-0.17	0.10	0.09	0.06	-0.22	-0.05															
10	0.12	-0.00	-0.11	0.19	0.29	0.31	0.48	-0.05	0.01														
11	-0.15	-0.11	0.04	0.15	0.08	0.21	0.12	0.42	-0.11	-0.14													
12	0.13	-0.15	-0.04	-0.21	0.17	-0.01	0.04	-0.32	0.30	0.24	-0.23												
13	-0.03	0.01	-0.12	0.35	0.12	0.16	-0.05	-0.06	0.17	-0.02	0.12	0.06											
14	-0.30	0.27	0.17	0.24	0.20	0.03	-0.18	0.16	-0.07	-0.20	0.10	0.06	0.34										
15	-0.12	0.11	0.36	0.35	0.22	0.18	0.17	0.17	0.09	0.05	-0.01	0.01	0.29	0.33									
16	-0.13	-0.17	0.03	0.25	0.29	0.45	0.10	0.25	0.39	0.14	0.13	0.05	-0.03	-0.04	0.18								
17	-0.03	0.33	-0.01	-0.12	-0.10	-0.04	-0.15	-0.08	-0.10	-0.23	0.05	-0.09	-0.08	0.17	-0.02	-0.38							
18	0.03	-0.14	0.08	0.30	0.28	-0.21	-0.02	0.04	0.28	0.08	-0.04	0.22	-0.01	0.22	0.32	0.06	-0.21						
19	-0.02	0.04	-0.26	-0.03	0.12	0.18	-0.32	-0.07	0.18	-0.04	0.04	0.17	0.03	0.27	-0.16	0.18	0.01	-0.01					
20	-0.17	-0.11	-0.06	0.22	0.28	0.20	-0.16	0.24	0.25	-0.14	0.28	-0.01	0.22	0.12	0.15	0.51	-0.12	0.03	0.27				
21	-0.28	0.13	-0.10	0.08	-0.05	0.04	-0.16	0.03	-0.15	-0.01	0.21	-0.10	0.05	0.33	-0.25	0.08	0.26	-0.02	0.41	0.23			
22	0.05	-0.25	-0.10	-0.02	0.31	0.09	-0.05	0.11	0.40	-0.24	0.35	0.30	0.18	0.18	-0.10	0.41	-0.21	0.13	0.33	0.45	0.13		
23	0.14	0.06	0.06	-0.07	0.36	-0.01	0.18	-0.05	-0.29	0.34	0.05	0.19	-0.04	0.29	0.16	-0.09	0.10	0.17	0.09	0.10	0.15	0.02	
24	0.18	-0.33	-0.19	-0.21	0.23	0.00	-0.21	-0.13	0.36	-0.31	-0.00	0.25	0.07	0.03	-0.06	0.04	-0.15	0.25	0.32	0.09	0.14	0.54	-0.01

(p 0.05)

TABLE III

SUMMARY OF PRE-TEST ITEMS WITH SIGNIFICANT CORRELATION

ITEM	ITEMS WITH SIGNIFICANT CORRELATION
2	17
3	7, 8, 15
4	5, 6, 8, 13, 15, 18
5	6, 7, 8, 22, 23
6	10, 16
7	8, 10
8	11
9	12, 16, 22, 24
10	23
11	22
12	22
14	15, 21
15	18
16	20, 22
19	21, 22, 24
20	22
22	24

Intercorrelations Among the Post-Test Responses to the Attitudinal Instrument

The post-test correlations matrix is presented in Table IV.

The analysis of data shows which correlations are significant at less than 0.05 level of significance. The significant correlations are summarized in Table V.

TABLE IV

INTERCORRELATIONS AMONG THE POST-TEST ATTITUDINAL INSTRUMENT RESPONSES

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
2	0.35																						
3	0.20	0.28																					
4	0.10	0.26	0.14																				
5	-0.13	0.10	0.24	0.62																			
6	0.15	0.03	0.03	0.38	0.35																		
7	0.09	0.15	0.42	0.21	0.25	0.09																	
8	0.44	-0.01	0.01	0.31	0.13	0.22	0.19																
9	0.01	-0.06	0.31	0.10	0.34	0.18	0.23	0.13															
10	-0.03	-0.04	0.01	0.00	0.07	-0.10	-0.14	0.19	0.08														
11	0.26	0.16	0.21	0.29	0.29	0.31	0.30	0.40	0.14	-0.01													
12	0.16	-0.05	0.29	0.10	0.23	0.13	0.17	0.38	0.16	-0.13	-0.01												
13	0.08	0.54	0.17	0.30	0.11	0.11	0.22	0.08	-0.05	-0.32	0.33	-0.01											
14	0.03	-0.17	-0.35	-0.04	-0.07	0.05	-0.43	0.11	-0.00	-0.01	-0.12	-0.09	0.07										
15	-0.11	0.02	-0.21	0.10	0.04	0.29	-0.10	0.09	0.22	-0.27	-0.02	-0.15	0.13	0.23									
16	0.10	0.12	0.37	0.27	0.37	0.21	0.38	0.14	0.45	0.01	0.53	0.08	0.26	-0.23	-0.11								
17	0.09	0.04	-0.25	0.13	-0.10	0.15	0.01	0.19	-0.04	0.05	0.11	-0.09	-0.10	0.02	0.18	-0.02							
18	0.18	0.12	0.18	0.22	0.27	0.43	0.04	0.13	0.17	0.04	0.39	0.31	0.22	-0.05	-0.04	0.34	-0.09						
19	-0.13	-0.10	0.19	-0.13	0.15	-0.10	0.29	0.15	0.30	-0.08	0.25	0.36	0.17	0.11	-0.26	0.34	0.01	0.01					
20	0.07	0.08	0.13	0.20	0.27	-0.10	0.12	0.29	0.25	0.11	0.39	0.01	0.27	0.23	-0.10	0.47	0.09	0.16	0.27				
21	-0.21	0.05	0.02	0.09	0.17	-0.11	-0.05	0.03	-0.11	-0.06	0.30	0.14	0.24	-0.18	-0.14	0.33	-0.09	0.21	0.28	0.20			
22	-0.03	0.16	0.33	0.16	0.34	0.03	0.31	0.09	0.40	-0.08	0.38	0.23	0.38	-0.25	0.09	0.34	-0.03	0.11	0.50	0.21	0.25		
23	-0.08	0.06	-0.05	-0.05	-0.10	0.08	0.13	-0.09	-0.31	0.12	0.33	-0.45	-0.02	-0.04	0.11	0.07	0.15	-0.06	-0.18	-0.15	-0.06	-0.11	
24	0.08	0.13	-0.20	0.12	-0.03	0.22	0.01	0.20	-0.10	-0.17	0.15	0.13	0.11	0.06	-0.02	0.11	0.02	0.03	-0.07	0.10	0.16	0.17	-0.24

(o 0.05)

TABLE V

SUMMARY OF POST-TEST ITEMS WITH SIGNIFICANT CORRELATION

ITEM	ITEMS WITH SIGNIFICANT CORRELATION
1	2, 8
2	13
3	7, 16
4	5, 6, 8, 13
5	6, 9, 16, 22
6	11, 18
7	11, 16
8	11, 12
9	16, 19, 22
11	13, 16, 18, 20, 21, 22, 23
12	18, 19
13	22
16	18, 19, 20, 21, 22
19	22

Summary of Pre- and Post-Test Attitudinal Instrument Items with Significant Correlation

Analysis of the data presented in Table III showed a common trend in that Items 4 and 5 correlated significantly with Items 6, 8, 13, 15 and 18. Another common trend was evident. Items 9, 16, and 19 were significantly correlated with Item 22. Item 24 was common to Items 9 and 19.

A comparison of the analysis of Table III with the analysis of the data presented in Table V showed what had happened to the original perceptions which had clustered in the pre-test data. In the post-test Items 4 and 5 correlated significantly with Item 6. Items 16 and 19 had a significant correlation with Item 22. Item 11 correlated significantly with Item 18.

Analysis of the data presented in Tables III and V suggested that a perceptual shift may have occurred. Item 4, "The European was ethnocentric in that he regarded his own culture as superior to that of the Indian tribes he encountered," and Item 5, "The white man and the influence of the fur trade caused changes to take place in tribal structure" showed significant correlation with Items 15 and 18 in the pre-test. This did not occur in the Post-test. Analysis suggested there may have been a change in perceived similarities between the items following the treatment.

Item 15, stated that "As the first Canadian citizens, Indians deserve special recognition and status", Item 18 was concerned with Indian-White relations and the statement given in the Attitudinal Instrument was, "The Indian faces discrimination in the white community." The data previously presented in Table I showed Item 15 had the highest absolute gain in internal consistency. Item 18 had also shifted toward the positive. When this was considered in relation to the shift in perceived similarities which is evident from the data presented in Tables III and V, the possibility arose that the treatment may have reinforced prejudices as discussed in Chapter III. The analysis suggested that the critical-thinking framework of the lessons which dealt with these topics must be strengthened and more emphasis must be placed on concept development. The revision of the Native Studies unit which is presented in Chapter V has taken this into account.

Item 22 remained stable in significant correlation to Items 16 and 19. It also showed significant correlation with Item II in the post-test. "The history and artifacts of the Indian are an important part of Canadiana," showed no perceptual shift in correlation with "Indian bands should be given more control over their own affairs" and "The French, and later the English, hoped that education would result in the Indian assimilation into the white community." Although the treatment did not affect the

similarity of perceived conceptions, these items had shown a positive gain in internal consistency. (Table I)

Suggestions for Further Research

The findings resulting from the interpretation of the data from the Attitudinal Instrument pre- and post-tests suggest that controversial issues and value systems must be discussed within a critical-thinking framework which is controlled by evidence. The students must be given the opportunity to question, define, suggest alternatives, and examine the logical consequences of these alternatives. In doing this they will examine their own value systems and they may modify, reinforce, reject, or clarify an opinion previously held (Beyer, 1971). The summary of the pre- and post-test items showing significant correlation indicated that the respondents may have examined their value systems. The analysis suggested that modification, reinforcement, rejection and clarification of values may have occurred following the treatment.

While the findings of the Attitudinal Instrument pre- and post-tests which were conducted in this study are inconclusive, the results suggested that more research is necessary in determining the effect of curriculum material on attitudinal change. Further research needs to be conducted in the field of Native Studies. Curriculum

material must be evaluated on a formative developmental basis. Attitudinal measures must be considered in conjunction with curriculum materials. Controversial topics and material concerning ethnic minorities must be considered in the social studies. The power of formal education to influence feelings, attitudes and actions of individuals toward ethnic minorities must be further investigated if the goals of the Alberta Social Studies Program are to be accomplished.